A FURTHER TESTIMONY TO The Glory that is near.

BEING

The Summe of what was delivered in publique on severall Texts.

BIBLIOTHECA BODLEIANA

By *Joshua Sprigge.*

2 Pet. 1.16.

For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

London, Printed for *Giles Calvert*, at the black *spread-Eagle* at the west end of *Pauls*. 1649.

100. S. 242

A FURTHER
TESTIMONY
TO
The Glory that is near.

BEING
The Substance of what was delivered in publique on Ivy-hall Heath.

By Tobias Crisp.

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2 Pet. 1. 16.

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To my Honoured dear Father
Mr *WILLIAM SPRIGGE.*

SIR,

OUR Profeſſion, *as we are* Saints, *is, That we are* ſtrangers and pilgrims on the earth, *and the utmoſt that is permitted us to ſeek or deſire here, is,* where to lay our head, *while we are expecting our* change: *and all the difference that divine diſpenſation makes between the condition of man and man, amounts only to the ſpreading a* ſofter *or* harder *pillow for our heads, or receiving them into an* eaſier *or* uneaſier *lap, while we ſo wait.*

The true perſon of a Saint hath two places or dwellings, but is in neither of them at home; *The one is the* earth, *or theſe* naturall *and worldly appearances,* corn *and* wine; *the other is* Heaven *or* ſpiri-

tuall *appearances of* gifts and graces, *which though of a higher and better nature then the former, yet have neither* fulnes *nor* durablenes *of strength and joy in them: For* yet once more (*saith the Lord*) *I* will shake not only the earth, but also heaven. And this word yet once more, signifieth the removing of those things that are shaken, as of things that are made, that the things that cannot be shaken may remain.

These things that cannot be shaken are the eternal root *of al* amiable *appearances, the* person *of* God *himself, who coms forth in, and cloathes himself with all* changeable *appearances, and changes them, as may make most for the setting forth of* himself.

And in this bundle of life *is the person of a* Saint *bound up also; There is a* record *of our persons* on high (*even in God*) *which hath no* blot *nor blur nor can at all be defaced: and in this doe we delight to dwell and converse (when acquainted with it) and* groan to be delivered *into the*

full

full liberty of it; into this we retire, when grieved and vexed in the life below, and here we recover our selves of all the wounds and sicknesses received and contracted in the flesh: here we see our selves coming forth with the eternal and unchangeable person of God, into, and freely, and delightfully cloathing our selves with all changeable appearances in this world, yet not changed with, or by them. And seeing God in every state of things, and being with him makes every lap where we lay our heads easie; for as it is his it cannot be uneasie; and so we are content with the things we have, forasmuch as nothing can adde to, nor detract from an infinite good and sweetnes. This makes us alwaies live full of joy, and (be it ever so soon) die full of daies.

In Gods due time, this Record that is on high, this house from heaven shall be better known to the Saints; then shall they be looſed from the body (the joyes, the griefs, the affections and passions that attend it) and they shall walk at liberty; then shall the King of terrours in vain

shoot his arrows, *and draw up his* forces *against us, while we see we cannot be* driven *out of our life, for we are planted in the* heart *and* centre *of it, and al changes doe but* rowl *and weary* themselves *about it, then is* death swallowed up in victory.

Sir, *I was moved within my self to direct these few lines to you, not to give you any* further *title to this* book *or* me, *then you have already*, your Name *is written in* every page *thereof, though I had not mentioned it; while* Truth *lives*, We *cannot die, and in the bringing forth of* Truth *is brought forth the* person *of a* Saint: *In the* Truth *I am*,

Sir

Your most obedient

and affectionate Sonne

to serve you

I. S.

TO
My Christian Friends,
AND
Fellow-Auditors, that sit at the Feet of Christ, even to all the chosen to whom these Discourses shall come.

IN *You* (Dear Friends) do these things seek to *live:* The pleasure wherwith they first *prest* from me, being greater then what any reflection on them *since* hath afforded satisfies me, that

that it was with relation to you, and your communion with me in theſe things, I felt that pleaſure; and that I am and ſhall be ſuſpended from the further ſenſe thereof, untill I ſee them ſpringing up in *You*, that ſo *both he that ſoweth, and he that reapeth may rejoyce together.*

Ye are our Epiſtle miniſtred and written, not with inke, but with the Spirit of the living God. Ye are the ground and pillar of the truth, the Records of the Word of God, that keep it from periſhing. Bleſſed are they that hear the Word of God and *keep* it.

The ſhaking of Heaven and Earth, the paſſing away of the world (here ſpoken of) is not *outward* (or the ſhaking of outward forms) but it is *in You*: Even the ſhaking of all things, as they ſtand, are acted and enjoyed in the low, dark, earthly principle of the light, reaſon, or ſpirit of *man*: and this is not by the force and power of an arm of *fleſh*, but by the

the *voice of Christ*, the revelation and appearance of his naked and immediate presence and glory in *Spirit*.

Yet *I* deny not but outward *forms* are shaken (experience shews it) and that with this design to *serve* the kingdom of God. For though the Spirit needs none of these elements of outward and litterall demonstration to convince *those that live in the Spirit*, of the vanity and emptines of the world, and of the *excellency* of his own *life* and *glory*; yet when we joyn our selves to the *fleshly* principle, and live in the *world*, we render our selves in a condition for such *pedagogy* and discipline, as others are properly under; and the Lord knocks at our doors by outward *shakings* and *tribulation*, and fires our houses of earthly content over our heads, that so we may *return* to *our first husband*, our *habitation of old*, the Land of the *living*, even the Spirit of the living God, *who only hath immortality*.

Now

Now, *Dear Saints*, bleſſed are they, that are *called up to live in God*; He only is *that dwelling* that the *plague* cannot come *near*: No pollicy can provide againſt *all events* and *changes*, but that that adviſes us to forſake the *place* where they are (not to be found in the *fleſh*) and ſo *carries us up* out of *our ſelvs*, and our owne will into the will of *God*, where all is a *perfect ſerenity*; all things lie down in *peace* and *concord together*.

There *the night ſhineth as the day, The darkneſſe and the light are both alike to thee.* Thoſe that dwell there come forth with the divine will, cloathing themſelves with all changeable appearances, yet are not changed thereby. To ſuch there is no *enemy*, nothing is *contrary*, all things *ſerve* them, and fall out to them as they would, they having no will of their own, but *ſharing* raign with God, in, over, and throughout all things in the *will* of God. To them there is no *death* or *ſlavery*

very, but to ſinke down *thence*, and be ingaged in *carnal* and *uncertain deſigns* and *intereſts*. I cannot leave you in a better *place* then there, nor in a ſurer *bond* ſubſcribe my ſelf,

Your brother and fellow-ſervant

J. S.

THE

The Titles of the ſeverall Sermons and Texts.

1. THe coming of Chriſt. on *Rev.* 1.7. p. 1.
2,3. God ſpeaks, & we are, on *Heb.* 1. 1,2. 31. & 51.
4, 5. The Bleſſed Death. on *Revel.* 14. 13. 75. & 99.
6. The true voice of Chriſt. on 1 *Joh.* 2. 15. 117.
7. The Saints Progreſſe. on *Phil.* 3. 13, 14. 145.
8. Chriſts feet upon the world to come. on *Heb.* 2. 5 171.
9. The true Sabbath. on *Iſa.* 58. 193.

Errata.

Reader, Beſides leſſer faults and miſpointings theſe have eſcaped, for want of the Authours eye over the Preſſe.

PAg.5.l.5.for all eyes,r.all eye.p.6.l.12,13.for glory, r.head. p.8.l.9.for once, r.ever.l.21. for waſhed,r. walked. p.9.l.4. for it,r.him.l.17 for reſolution,r.revolution.p.10.l.8.for him,r.them.l.11.for them,r,him.p. 12.l.20.after ſtate,r.and.p.15.l.17.for Saints clouds;r. Saints;clouds. p.115.l.18.for the ſame,r.this ſame. p. 117.for Ioh.1.15,16.r.1 Ioh.2.15,16. p.129.l.3.for deprived,r.depraved.p.130.l.19.for heard,r.here.p.136. l:10.for ſorm,r.forms. p.141.l.7. for ſo,r.it.l.11.for in, r.of.p.142.l.10.for he,r.we. p.145.the title, for Saints perſeverance,r.progreſſe,and ſo over every leaf of that Sermon.p.146.l.13.and too leave out(and)p.149.l.12. for vertue and,r.virtual. p.156.l.2.for below,and that, r.below that.l.17.for oppreſſours,r.profeſſours.p.159. l.4.for as,r.in.p.163.l.1.for len r.lent.p.167.l.14.for is, r.in.p.168.l.5.for coming,r.goings.p.171.the title miſtaken,r.Chriſts feet upon the world to come.p.174.l. 23.for forth Angels;r.forth in Angels. l.27.for when, r. what.

THE COMING OF CHRIST.

Revel. 1. 7.

Behold he cometh in the Clouds, and every eye ſhall ſee him, and they alſo that pierced him.

THERE is no thing upon the hearts of the Saints at this day, but *the coming of the Lord* Jeſus their Bridegroom, and their Husband: And there is nothing that ſhall dwell with ſo much *ſweetneſſe* and *majeſty* upon their tongues, as the *proclaiming* of this coming of the Lord. S. *John* here

begins his Revelation with it; for this is indeed the *beginning* and the *finishing* of our hope, the coming of the Lord. The Spirit of God knew what would *indeare this Booke* to us, or rather, what would *indeare the things* that are written in this Booke, and that worke in the hearts of men, even this, That all these things are but the ushering in of the *Lord Jesus*; they are but the *Chariots* in which he comes; the *Wings* with which he flyes to his Spouse; therefore he doth early begin to breake up this Discovery to us, *Behold he cometh*, saith he.

There are many Yeares, yea, many Generations since this was spoken; and yet then saith *John* (the Holy Ghost by *John*) *Behold he cometh*: We may thinke that *John* spake *without the Booke* here; but it was not so, he speakes with great assurance and *certainty*; and whatsoever there is in these times, that may seeme to *contradict* this same hope of the Saints in the Lords coming, it is indeed rather an *evidence* of it; even all those *Clouds* that are upon the world, for he cometh with Clouds.

Behold he cometh; Men had need to be *awakened*; for we doe naturally put off the day of the Lord; *enemies* put it off, because they have no pleasure in it; the Saints put it off,

off, because they thinke it is *too good* newes to be true; there is nothing that they wish for so much as this; there is nothing that brings so great good to them as this; and yet nothing is so hardly, nor so difficultly discerned as this: Therefore the Holy Ghost useth this same awakening, *Behold*, saith he, *Behold he cometh.*

There is nothing that is *remarkable* indeed but this, therefore this alone deserves attention; there is nothing that is worth our *meditation* but this, *Behold he cometh:* We must have *eies given us* to see this, or else it will come upon us unawares; we shall not rejoice in it, we shall not know when it comes; he that saith, *Behold*, he is our beholding: Except God doe speake this word in your *heart*, as well as in your *eares*, it will be *no alarme* to you, it will not prepare you for the coming of the Lord: But when the Lord speakes it in the hearts of his people, when he gives the *signall* there, there is no putting them downe in their expectations: When the Lord saith once in the hearts of his people, *Behold he cometh*, it is not all the Objections that can be raised against it by those that are wise in the *Letter*, in Chronologies, in computation and calculation of times, and periods of times; not all these

can suppresse this expectation in the hearts of the Saints.

Poor Saints! they are, during the absence of Christ; oppreſt with so great misery, as that they *cannot looke up*, as the *Psalmist* saith, *they hang down their heads*; their eyes are heavy, their faces are ashamed; the world doth out-brave them; but when the Lord Jesus is come, then they lift up their heads, then they hear a voyce within them, saying, behold: *Lift up your heads*; saith Christ, *for the day of your redemption draweth nigh*; then he lifts up their heads like Princes; they are able to look their enemies in the face; their redeemer, their mighty Redeemer being on his way, being coming, yea, being come into them, he puts a new life into them, puts a new Spirit into them, a new cheerfulnesse into their countenance, a new light into their eyes. The Saints have no pleasure in beholding the vanity of the world, in beholding the corruption of the times, the corrupt administration in Church, in Common-wealth, they even shut their eyes with griefe, they could wish themselves asleep, that they might sleep out this same sorrow; but when the Lord comes, when he hath given notice of himself within them, then they open their eyes with

with great joy, they open their eyes and look abroad [*Behold*] they open their eyes to receive and entertain such a sight as this; yea, they are turned, as I may so say, into *all eyes*, the whole of a Saint is nothing but an eye, when the Lord comes; his soule looks out at his eyes, all that spirit, that vivasitie that is in him, gathers it self into the *Eye* that it may feast it self with his beloved, with the Lord. Oh! saith *David*, *that I might but be neare thy house, that I might behold the beauty of thy face, and inquire in thy Temple.*

Behold he cometh. It is not said *it* cometh, behold *grace* comes, or behold *gifts* comes, or behold *pure administrations* comes, or behold *better times* come, *righteousnesse* comes, *parts* come, though all these come when Christ comes. But behold *he* comes, He, *that beloved* he comes; the object of a Saints desire, expectation, and injoyment, are not *dead things*, but a *living person*: the compleatest injoyment is of things that have life: And the *higher* the life, the *sweeter* our injoyment, being united unto it; the sweetest communion is between *persons*, Husband and Wife, friend and friend, injoying one another, tis above the injoyment of house and Lands, and such dead

things, the Saints have a *Husband* as well as an *Inheritance*, they have a Husband in whose armes they shall be imbraced for ever, in whose bosome they shall lie down for ever, they have a Husband to be their head, and to be their Champion. *Behold he commeth*, he comes.

And it is such an he, as there is not another in all the world, *Behold he comes*. Indeed all others are but *shees* in comparison of him, they are but *weaknes*, he is strength, the *glory of the woman is the man*, and the glory of every man is *Christ*, and the glory of Christ is *God*. This is such a he, that there is none besides him, and none to be compared with him, all the *masculine* vertue and strength that is scatred up and down in the world, is gathered up into him, he is the head of man, and the head of Angells; yea, this same he here spoken of [he comes] is not below God himself: the *head of Christ is God*: God comes to us in him, in this Bridegroom he comes, that is, the *onely one*, that is *all* things *in one*, that hath in his person contracted all excellency, all perfection, it is not *a* Bridegroom, but *the* Bridegroom.

Let this teach us with the former consideration, not to glory in any of the *gifts of*

Christ

Christ, not to make them our utmoſt ambition, not to take up our reſt in them, not ſit down on this ſide Chriſt *himſelf*; you may deſire grace, ; And you may be thankfull for graces, and you may confeſſe to the glory of God, the comfort you finde by graces, you may own them to be excellent things, but ſtill looke that you hold theſe lower comforters, or rather comforts in *ſubordination* to Jeſus Chriſt, God is firſt *grace* in us, before he comes to be a *God* in us: he is firſt a *friend* to us, and ſends his gifts before he comes to be a *Bridegroom* to us, and marries us to himſelf; but reſt not in the gift, hold all in ſubordination to the head of all: unto him from whom all theſe doe flow, *he commeth.*

Behold he cometh, it is not ſaid, he *ſhal come*, but he cometh, this is the language of God: and the portion of Saints: when ever God ſpeakes unto a Saint as a *Saint*; and when ever he ſpeakes to a childe as a *childe*, and unto the ſpouſe as his *Spouſe*; he ſpeaks in the *preſent* tenſe: God may and doth ſpeake ſome times to us, as conſidering us under ſuch and ſuch a *diſpenſation*, or labouring under ſuch and ſuch an *indiſpoſition*, and then he may ſpeake to us in the future; and may ſay ſuch things *ſhall be*, and having

done this and that, he will then doe this and that for us, *when he hath purged away the filth of the daughter of Sion &c.* But when God speakes to his Spouse as a Spouse, and goes out to her without the consideration of an intermediate dispensation, then he speakes in the present tense, then he saith, *he comes*; Behold he comes.

Jesus Christ he hath bin coming *once since* he went from us: Jesus Christ he hath *many* comings, according as there are many departures of Christ, according as there are several dispensations, so there are severall comings: he came as the *first fruits* unto the primitive times; he comes in the latter times as the harvest; he comes to be the whole lump unto his people, when the law had run out and served its generation; and his Spouse was at such a low ebb of comfort and strength, then Christ came in the flesh: and when Jesus Christ had washed a while with them in the *flesh*, and had fulfilled the law, he goes away from them; then he came againe in the day of *Pentecost*, he came downe in fiery tongues and sate upon the disciples; and this presence of his it did not last long, it lasted but a Generation; and then he withdrew himselfe againe, and let Antichrist prevaile and have his day; the good

man

man was gone a journey; and this same adulterer, Antichrist, steps into his bed, and defiles it; now the Lord he comes againe to *consume Antichrist*, and to destroy it with the brightnes of his coming: & this is that coming here spoken of, Behold he cometh.

He cometh to take his own place, he cometh *Immediately*, he cometh *Instantly*, he is coming, yea he is *come*: this is that which we are exceedingly deprived of our comfort by, even by the not knowing of the present coming of the Lord: we say as the Jewes did, *the time is not yet*; he will come, but the time is not yet, Behold he cometh: Not hee shall come, but he doth come: the coming of the Lord is not fixed to time, it doth not tarry for the resolution of yeares, it doth not come by the course of the Sun, but it comes by and in the *revolution* of the *Spirit*; the Lord comes when he pleaseth: when the Lord hath run through those ages of administrations, as I may so say, in the *Spirit*, in the hearts of his People, then he comes, when he hath run thorow the lower Administrations.

I know that we have times, we have periods of times set us in this Book; and in the propheſy of *Daniel*, and elſe where, that ſeems to determine the coming of the Lord

at

at such a time, and not till then; and which suspends the hope and expectation of the Saints untill such a time; but these same revolutions of time (in the language in which they are spoken to us) are alike mistaken by men: as those promises of Christs coming in the flesh were by the Iewes, the Jewes they had their times set him, when that Christ should come, and yet we see all their calculations of the times profited them not to make them receive them, when he was come: and so I say also, that those who doe measure the time of Christ's coming by *outward periods*, by the revolution of the heavens; when Christ Jesus doth come, they will not know his coming, nor receive him, it is not that, can open our hearts to the coming of the Lord: It is not the knowledge of the period of the prophesies in the letter of them, that can beget in us the confidence of the Lords comming, when he comes, and that can truly resolve us when he will come, it is as I said before, the Lords proclaiming by his spirit in the hearts of his people, that is the signall. *Behold he commeth.*

Abraham, he did see the day of Christ before he came in the flesh to the Iewes, he *rejoyced to see my day, and he saw it.* Why the day

day was not come by the revolution of the heavens then, but it was come by the revolution of the ſpirit in *Abrahams* heart; the revolution of the heavens, and thoſe periods of time, they are for the *world*, they are for thoſe only that are to be *judged* by Chriſt, and that are to be *Aſhamed* at his comming *to ariſe to ſhame and contempt*, but the ſpouſe of Chriſt entertains her beloved, and he comes to her whilſt the world thinkes he is a great way off, while the world thinks he is in a *long Journey*, therefore he finds them *beating their fellow ſervants*, finds them drinking, and being drunken when he comes: if the Lord did come with ſuch obſervation, how then ſhould we thinke that the world that ſearcheth into thisday of God, ſhould be ſurpriſed therewith? So that indeed we may ſay as Chriſt ſaith, *having eares they heare not, and having eyes they underſtand not*, they heare that Chriſt will come at ſuch a time, they underſtand it not: they only underſtand the ſeaſon of Chriſt's coming, that are inſtructed in the *Spirit*, for he comes *inwardly*. *Behold he commeth.*

But are there no ſigns of Chriſts coming? Yes, and you have them in the text, *Behold he commeth with clouds*. Here is the manner of his

his coming; here is the forme of his comming, he cometh with clouds; it is such a sign or manner as *hides* his coming from the *world*, that when he comes they receive him not, they know him not, because he comes with clouds.

What are these clouds? Clouds we know they are *higher* then the *earth*, and they are *lower* then the *heavens*, and they may very well be taken to signifie the *Angells*; he comes with Angells, in Angelicall administrations and appearances; he is said, to *ride upon the wings of the winde*, which we are not to understand grosly and literally of the winde that blowes under the firmament, but it signifies *Angelicall operations*; and the reason of it I shall shew you anon; The Angels are of a middle kinde of *nature* & *power*, betwixt God and this creation, between Christ in his exalted state, this low estate of man: and the Scripture doth often describe the coming of Christ to be *with mighty Angells*, 2 *Thes.* 1. 7. 2. The Angels they are called clouds here, not only for the reason that hath been assigned, namely, because the clouds they are middle things betwixt the earth and the heavens, by which God doth water the earth, and refreth it as he doth by angelicall ministration, distilling

and

and dropping down ſweet *dewes* upon men; ſuch have been thoſe miniſtrations which we have been waiting for, and preſſing after, thoſe purer then the Antichriſtian miniſtrations middle kinde of things: yea our *graces* they are but angelicall appearances: I I ſay, graces themſelves are but a kinde of angelical appearance and operation, by which God drops down ſome of his fatnes unto us, as he doth by the clouds upon the earth) but the Angells they may be called clouds for that *darke* worke that Chriſt will performe by them, in the ſight of all the world, in theſe latter dayes. Clouds you know they obſcure the firmament, they darken the earth; even ſo when the Lord comes, he comes with darkneſſe, he comes in a darkning diſpenſation, that is the next notice of his comming, that he gives, *he darkens all created glory*, by purer adminiſtrations; he darkens former, but at laſt he darkens all created glory; the clouds darken not the heavens, but the earth, by ſpreading themſelves over the earth, this the Lord doth when he comes, he darkens all thoſe lights wherein we rejoyced before: before we rejoyced in Ordinances, and rejoyced in graces; the Lord when he comes darkens theſe Ordi-

nances,

nances, darkens these graces: we see not such a beauty, and light, and lustre upon them as formerly. There was a dispensation when these things were glorious; but when the Lord comes to be the dispensation; when he comes to take his Spouse into his owne bosome, he cals in her comforts that were scattered up and downe in other things; *Come*, saith he, *you have sojourned long enough in this Mountaine*; I will carry you up higher; I will destroy this Temple; I will overshadow this comfort, and you shal have your comfort in my selfe, *Behold he cometh in the Clouds.*

Christ Jesus himselfe doth not, as I may so say, put his owne hand to slaying work, but to quickning worke; not to darkning work, but to enlightning: When Jesus Christ comes to darken and slay, he comes by the Ministery of Angels; for he himselfe cannot doe that, cannot eclypse, as I may so say, in his owne proper appearance: he enlightens dim things; and therefore it is said, when he comes to burne and consume, *He maketh his Angels Spirits, and his Ministers a flame of fire.*

Christ is a *comforting fire* properly, but he is a *consuming fire* in an *Angelical* Ministration: the meaning is, that God comes not

forth

forth in his owne proper appearance, whilſt he is breaking and confounding, ſo long he ſhewes himſelfe rather as an enemy; he keepes himſelfe for embraces, for love, for quickning, reſerves himſelfe for building and planting: But as for deſtroying, *I will doe that by another*, ſaith God, *I have no delight to breake*: He turnes his backe, as I may ſo ſay, when he goes about that, *Goe*, ſaith he to his Angels, *doe yee the preparing worke*; John *Baptiſt ſhall goe before me, and he ſhall prepare my way, and then will I come*: And thus by Angels doth God ſet up purer formes, and by Angels takes them down, & by them he plants, and alſo puls up.

But, 2. Theſe Clouds may ſignifie alſo the *Saints* Clouds; may ſignifie *multitudes*, numbers of Saints, the *over-ſpreading* of Saints, or the over-ſpreading of holineſſe that makes Saints: with theſe Clouds Chriſt comes; he comes with his Saints: and ſo you have it in the Epiſtle of *Jude, verſ.* 14. *He ſhall come with ten thouſand of his Saints*: And the Lord thy God will come, ſaith he, *and all thy Saints with thee*: Theſe are the Clouds that comes with him, the Clouds of *Armies*, Clouds of Witneſſes that comes with him.

They may be called Clouds, becauſe they

are

are lifted up *above the earth*; and then because the Lord doth through them appeare unto the earth, he doth through them *temper* and *allay* his *beames*, which would elſe conſume and burne up the earth. You know when God went before *Iſrael* in the wilderneſſe, there was a Cloud by day, as well as a flaming fire by night; they would have beene ſcorched up if they had not had the Clouds, the Lord comes in the *ſoftneſſe* of the *fleſh of Saints*; And *therefore be not afraid, O Earth, but rejoice at the coming of the Lord*: He comes in a *ſoft Cloud*, that he might not conſume you, if it were poſſible; he comes with Clouds, that he may give a fitting, a ſutable, a *tolerable teſtimony* of himſelfe among you.

Againe, the Saints they may be called Clouds, becauſe of their low and *meane appearance*; he comes in the Clouds; the Lord he *hides himſelfe* in the low and meane appearances of Saints; and ſo he comes into the world, and judgeth the world, and makes ſtrange alterations in the world, and the world ſees him not: He comes in the perſons of Saints, in the *humanity* of his Saints, in the fleſh of his Saints; and this makes the world ſay, *Where is the promiſe of his coming? For ſince the Fathers fell aſleepe,*

all

all things continue as they were ?

This gentleneſſe of our Lord, let the world make a good uſe of, Chriſt Jeſus will come with clouds of *terror*, as now he comes with clouds of meekneſſe and ſoftneſſe: if you receive him not coming in the clouds of the fleſh of Saints, he will come after another manner among you one day. Againe thirdly, He is ſaid to come in the clouds: Clouds may ſignifie trouble, Chriſt comes in troubles, great troubles upon the world, when Chriſt comes. 24. *Matth.*

And in divers other places, *There ſhall be diſtreſſe of Nations, mens hearts failing them for feare*, clouds covering the ſtate of all things, as they do at this day. What clouds do dwel upon al things, upon all ranks of men, upon al the affairs of men; I need not point you to them, you ſee them, you know not what will become of theſe things, your comforts are clouded, your *affaires* are clouded; Chriſt comes in the clouds.

What a comfort is this to the Saints, that the *worſt times* doe bring the *beſt newes*? When the clouds grow black, and cover the heavens, then is the time of his coming. How wiſely hath our God ordered all things, to match the choiſeſt comforts of his people, with the greateſt troubles, di-

ſtractions, and breakings of the world? *Chriſt comes in the clouds*: if you would not have clouds, you muſt not have *Chriſt*, while the world is ſerene and cleare; when there are no clouds then the men of the earth oppreſſe: but when the earth ſhakes, and the foundations of the earth tremble: when you ſee the mountains hurled into the midſt of the Seas: when you ſee the greatneſſe and authority of men eclipſed and darkned, and the brightneſſe of all your comforts taken away, then lift up your heads, *Behold the Lord comes in the clouds*.

This is that ſame *paradox* in which God hath miniſtred the knowledge of his coming to his people; this is that *abſtruſenes* in which he hath wrapt up his coming to his Saints. *Behold he cometh in the clouds*. Chriſt makes the beſt ſhift in cloudie times, in cleare and ſerene times, as the world calls ſo then every one makes Chriſt his *mark* and, his aime to deſtroy him. But when Chriſt comes in clouds, he buſies them, and takes them up with other things, he diſtracts and diſtreſſes all their affairs, and while they are taken up to ſave themſelves from all thoſe dangers that are towards them in their outward Eſtates, Chriſt comes in this ſame croud. All the tumults in the world

world are, but indeed to ſhoulder up Chriſt into his throne, to carrie him up from the earth in this crowd, and bring him into the boſome of his deare ſpouſe.

We look one the clouds till we loſe the comfort of the coming of Chriſt. We are all this time thinking of the *ſlaying the witneſſes*, and why doe we ſo we have ſeen the ſea roar, and the principles of enmity of filthineſſe and corruption in the hearts of men, caſt up mire and dirt continually, threatning a ſhipwrack to the Spouſe of Chriſt, the people of God, but theſe are but the throwes and pangs to the Birth you looke for, the ſlaying of the witneſſes, when they are *riſing up on their feet*, it is the joyfulleſt day that can be to thoſe that look above outward things, this day as 'tis the day of Chriſts coming; he comes in the clouds: Chriſt doth delight to blinde the world; he caſts darknes upon them, and where the world thinks he is leaſt, there he is moſt; and when the world thinks that he is giving his ſpouſe up to *defile* her, then he is coming to *deliver* her; and when the world thinks *confuſion* is coming, then *order* is coming as from the Lord: when things are out of order, they muſt be taken all to pieces before they can

be set in order; the world must be *dissolved* before it can be cast into a better mould; the world calls it clouds, but they are *sweet clouds*, (I speak as to the Lord, not taking pleasure in the misery of any Fellow-Creature) and precious clouds, and such clouds, as bring that refreshing dew that makes the dry and parched wilderneſſe (the hearts of the Saints of God) to bud, and spring, and flourish, *Behold he cometh with clouds.*

Take it for a certain truth, that Jesus Christ *walkes* altogether in a *myſtery* to the world, and in a myſtery to the height of reaſon, in a myſtery to all the wiſe ones in the world; and this outward appearance of Christs workes and deſignes is interpreted quite contrary to the inward nature, and intent of them; when the world thinks that Christ hath turned his back upon the earth, then is he moſt haſting to it; *Behold he comes with clouds*, and therefore be not afraid of theſe clouds; who would not *enter into theſe clouds* to meet the Lord? Be not afraid of them; take that which comes along with the clouds, and comfort your ſelves, *Behold he cometh in the clouds, and every eye ſhall ſee him.*

There are clouds, but theſe clouds ſhall not hinder Christ from being ſeen, theſe clouds

clouds begin to *cleare*, the Saints shall see and doe see him coming in the clouds; there is a few Saints that see him, but *every eye* shall see him. Jesus Christ loves *all* as he loves *any one*: every Saint hath the whole heart of Christ: *All* the Saints they have the *same* husband, they have but one husband, and they are all of them but *one spouse* to him; therefore *every eye* shall see him: Even those that are afar off, *Look unto me all the ends of the earth*, *Isa.* 45. Christ he comes not forth perfectly, because that every eye that is to see him, is not yet brought forth; and therefore it is, that he stints and measures forth his dispensation in the giving out of himself, although it be a very glorious coming, and giving forth of himself, that is now begun, yet he doth stint it, and measure it forth, that we without them may not be made perfect, every eye shall see him; Jesus Christ shall come to all. Christ hath a coming, and a coming and a coming most gloriously, and *all flesh see him together*. Isa. 40.

Every *eye* shall see him: there are they that have the *form of an eye*, but it is not an eye; *he that hath an ear to hear let him hear*. And if you say you see not Christ, it is because you have not an *eye*; *he* must give you an eye, and *he that eye* unto you, whereby you must see him.

Every eye ſhall *ſee him*, Is this *enough* for the Saints to *ſee him*? Yes, it is enough to ſee him; But what a ſight is it? It is ſuch a ſight that makes us *like him*. We ſee him by being made like him: when we ſhall ſee Chriſt as he is, then *we ſhall be as he is*: we look to ſee Chriſt in us, *Imanuell*: none can ſee Chriſt but he that is *the ſame with Chriſt*, none of you can ſee Chriſt to be righteous, except he be righteouſnes in the *ſpirit* within you: none of you can ſee Chriſt to be the *loveli-neſſe* of the Father, and the tranſcendent excellency of the Father, unleſſe he be ſo *in you*; and if ſo he be, then you are in him indeed.

Reſt not in the notion of knowing this, but in the reall being in him. I told you, the Lord muſt be your eye; the Lord himſelf muſt forme you unto this; every eye ſhall ſee him, and there ſhall be but one Lord and one Chriſt conſiſting of head and members, they ſhall ſee him, and *ſee nothing elſe*, all things ſhall melt away in him, and themſelves ſhall melt away in the ſight of him. God hath but one *Lambe*, that hee laid and cheriſhed in his boſome from all eternity, and that was Chriſt, and all us.

Even as many as pierced him, here is *love indeed*, that Chriſt will come, and will come

to

to those that *pierced him*, that they that pierc't him shall see him. Nay, *none* shall see Christ *but those* that have *pierc't him*, this is a strange thing, you will say: but if you know not that you have always pierced the Lord, you are in a sad condition, you are in the Gall of Bitternesse. They that have pierced him shall see him: Christ is *life* to none but those that have been *his death*; we doe live by the piercing of Christ; our life was *Broached* out of the *side* of Christ: if Christ had never been pierced, we had never had life. *Jesus Christ could not shew love enough to us, if he had not first let us pierced him:* if he had not let us fall into the state of the deepest enmitie that could be, he could not have shewen love enough to us, but herein the love of God is commended, that he should bring life to them that are the Authors of his death, here is love indeed. *Christ doth not overcome us, but by being first overcome by us*, doth not save us but by being first killed by us. I am perswaded that many of you can set your seal to this you have found, that *corruption hath took its course against the Lord, before the Lord hath taken his course against corruption.* You have found the Lord hath presented himself in his authority to you: yea, you have found that *the grace of God hath been*

trampled under your feet, before it was laid as a plaiſter to heal your heart.

The ground of it is indeed that which follows; if none ſhould be ſaved that have pierced Chriſt, none in the earth ſhould be ſaved. For *all the kindreds of the earth* have pierced the Lord: all the Kindreds: of the earth (ſaith he) *ſhall wail becauſe of him*: therefore all thoſe that be ſaved by Chriſt, have pierced Chriſt; for all the kindreds of the earth doe wail over him, and by this piercing of Chriſt they are healed. Oh, ſaith the Lord, *come wound me, and I will wound you.* What have I killed the Lord? ſaith the ſoul, have I imbrued my hands in the blood of my Saviour? Oh what a wretch am I! This makes the ſoul think it can never be obſequious enough to the Lord, it can never requite the Lord that ſhould love it, that was ſuch an enemie that ſhould put up this treaſon and treachery; the ſoule here takes revenge upon his ſelf: what? have I killed the Lord? Have I crucified the Lord? Now it crucifies it ſelf for it: for ſo it is ſaid; *all the kindreds of the earth ſhall wail becauſe of him.* The word is, they ſhall *beat themſelves*, they ſhall ſmite upon their breaſts becauſe of this. Oh! we have crucified Chriſt: this ſhall make them bruiſe themſelves, even

even they who have pierced him shall see him.

There are others have wounded Christ, but the unkindnesse of the spouse hath pierced him; her rejecting him, hath deadly pierced him: Piercing is a kinde of suddain and certain slaying; a man may be slashing at the outward members a great while, and yet leave life; but this same piercing takes away the life, this same piercing wounds the bowells, the tender parts; even so have we pierced the Lord, we have run him through the heart, and what is this but by *unkindnesse*. Oh the unkindnesse of the Spouse! Nothing wounds Christ but this: we have had *other Lovers*, this hath pierced Christ: we have *set up men*, *Paul*, *Apollo*, *Cephas*, men; this hath pierced Christ: wee have set up *formes* and Ordinances, and we have called this Reformation, this the *new heaven* and the *new earth*, this hath pierced Christ. Oh! saith Christ, are you so soon carried away from me? Are you so soon separate from me? Are you so well content without me? We will *not beleeve* Christ, we take him for an *Impostor*: he comes to tell us of life, and of the spirit, and of an higher injoyment: and we say as the *Israelites* said to *Moses*, *What signe dost thou shew?* Oh! this pierceth

pierceth him, that his own ſpouſe ſhould be *ſhie of him*, ſhould not know him. We will not come to his bed, we will not be married to him, this pierceth; woe is me that ever I made ſuch and ſuch my friends to woo for me, ſeeing my ſpouſe loves them better then ſhe loves me, this pierceth him; we will not live at that *rate*, or be *that* which Chriſt would have us to be; we *love him not*, this pierceth him; we count that to be auſteer, to be hard, which is the only ſweetneſſe: It is a hard ſaying (ſaid they) when Chriſt raiſed them higher then a little fleſh, this pierceth him; and thus we all of us doe this, this is that which the kindreds doe, the kindreds of the earth pierced him.

The kindreds of the earth ſignifie *all the formes*, the ſeverall ſorts of men that call themſelves Chriſtians, and walk in ſeverall formes and Adminiſtrations; they all of them pierce the Lord.

We doe all of us (all the kindreds of the earth) pierce the Lord, we doe joyn ſome thing with him, and this pierceth him; we will not forſake all for him, we *will not forget our Kindred and our Fathers houſe*: this pierceth him, we will joyn ſome thing with him, *Swear by the Lord and Malcom.*

It

It is not the kindreds of the *heavens* pierce Christ, but the kindreds of the earth; none that come from heaven doe this; the *heavenly Hierusalem* doth not so. *Hierusalem that is above is free* from Circumcision, and free from dayes and moneths, and yeares, and free from Ordinances of men, doth not pierce Christ.

Oh! doe but see the danger you are in of piercing Christ, though you be in the formes of Religion, You may pierce Christ; yea none pierce Christ more, then those that walke in formes; for they doe under the *flesh* of Christ fight against the *spirit* of Christ; they doe set up Christ against Christ; they set up the *Administration* against the *Administrator*, who are such persecutors, as your *devout men and women*, that are zealous of the Law. Oh! these kindreds of the earth, these pierce Christ, they pierce Christ *inwardly*, take away that which is the life of Christ. What is the life of Christ but the *spirit* of Christ; Christ dweling in us; when this is pierced, Christ is pierced, when under the banner of formes men fight against the spirit.

Doe not think that I come to discharge any one that is led forth under formes, to any other way, I say not, you must leave this

this or that forme upon perrill of loſing heaven, I ſay no ſuch thing to you, but I finde by experience, that the Lord is pierced by this and the like fleſhly coverſation in formes; if you are waiting upon the Lord to put an end to this low kinde of converſation, you doe well, if you ſigh *till the day dawn, and the ſhadowes flee away*: you doe well and if you cheriſh thoſe ſparks that are above your formes, if you walk tenderly towards the appearances of God in others, though they riſe higher then in you: On ſuch I lay no other burden, but receive the Lord as he comes, ſhut not the doore againſt him; and if the Lord will pull you *out the doore* of outward Ordinances, if he will pull you *into more intimate* communion with himſelf, refuſe him not; for thoſe are they that pierce Chriſt, that under the banner of outward things, will oppoſe and cry down the more ſpirituall appearance of Chriſt.

But here is comfort for thoſe too, thoſe that pierced him *ſhall ſee him*, and if we finde that Chriſt hath been pierced in the world, by the world, and hath been pierced in our ſelves by our own carnallity, let us not be diſcouraged, for this ſhall turn to our greater humiliation, and ſo to the raiſing of a greater intimateneſſe between Chriſt and us,

us; when Christ shall say to us, it is I whom you have pierced, this will break your hearts, and I would to God that day were come. Oh! we have dayes of humiliation, and we weep and cry; but who cryes for his piercing of Christ? Who hath this sin discovered to him? That he is a piercer of Christ? *Had they known him, they would not have crucified the Lord of glory.* It is the Lord of glory whom you crucifie; you look upon the Lord in flesh, and him you cherish, not seeing that this while you cherish the flesh of the *Whore* with the flesh of Christ, and you build up the Synagogue of Satan, in stead of building up the Temple of Christ; but the Lord will discover himself, and he will say with a clear voice, It is I, I am Jesus of *Nazareth*, whom you persecute, and then all your weapons shall be turned into your own bosome.

FINIS.

THE END.

God ſpeaks, and we are.

Hebrewes the 1. *verſ.* 1. 2.

1. *God who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers, by the Prophets.*
2. *Hath in theſe laſt dayes ſpoken unto us by his Sonne, whom he hath appointed heir of all things, by whom alſo he made the worlds.*

THe ſcope of this Epiſtle, is as the ſcope of all Scripture, to hold forth God in Jeſus Chriſt; and to call to the ſons of men, to hear God ſpeaking in his ſon; for our Saviour who beſt knew, how to ſum up, and give an account of the Scriptures; he ſaith, *Search the Scriptures for they teſtifie of me*, with one voice, and with one mouth, they

they teſtifie of him: He is here proclaimed to be the *heir of all things*; therefore he is heir of the Scriptures, and of all the diſcoveries of God; you have our Lord Jeſus painted out before you, both in the proper definition of his perſon, and likewiſe in the *metaphorical* or alluſive deſcription of him; the Metaphoricall deſcription goes firſt, for it pleaſed God to inſtruct the world, firſt by Metaphors: for indeed the whole firſt creation, and the legall adminiſtration, and all till Chriſt, (till Chriſt was revealed in the truth of his perſon,) was but a Metaphor; a continued Metaphor: or an *Allegory*.

In *Geneſis* you have a viſion of *Jacob*, when he was upon his journey towards *Laban*; He ſaw a Ladder at his head, the top whereof did reach to heaven, and the Angels of God did aſcend and deſcend upon this Ladder; This Ladder by the concurrent judgements of all, is Jeſus Chriſt: and the Angels, that aſcend, and deſcend upon this Ladder, are the ſeverall adminiſtrations of God, whereby God doth come down to us, and we aſcend to him.

This Ladder, you have held forth in the firſt words of this Epiſtle; it is intimated and couched under this expreſſion, *ſundry times*,

times and divers manners; *God who at ſundry times, and in divers manners ſpake in times paſt unto the Fathers by the Prophets:* As in a Ladder, there are ſeverall *rounds* and ſteps, *aſcending* and *deſcending*, ſo there were in Gods manifeſting himſelf unto the world; in order to that cleare and full manifeſting of himſelf at laſt by his Son, coming forth in the *truth* of his perſon; There is the metaphoricall deſcription of Chriſt. The true and proper deſcription of his perſon, is in the ſecond verſe. *Whom he hath appointed heir of all things, by whom alſo he made the worlds*; where you have the twofold nature of Chriſt held forth to you, there is his *divine* nature, his divine glory, and by that, and in, and according to that *he is heir of all things*; and there is his *humane* nature intimated in that, *By whom alſo he made the worlds:* all formes and appearances of things, are but the image as it were of the divine perſon, and fulneſſe of Jeſus Chriſt, and ſo they are as it were his *fleſh*; even as the body of man, it is the image and ſhadow, of that ſame excellent Inhabitant that dwels in it, the ſoul. So are all ages and manifeſtations of things, every forme and frame of things, is as it were the fleſh of Chriſt in which hee comes forth, in which that divine perſon

doth give an expreſſion, and character of him ſelf.

Now a little to conſider ſome particulars in the words; The firſt word is *God*, who is the great word indeed, in this and all the Scriptures, and in the world; And all *divine* diſcourſes, and actings do begin and end with *God*, this is true *Divinity*, to hold forth *God*; And indeed we doe miſtake all the wayes, and miſtake all the words and workes of God, if we doe not ſee him in them, and by them, holding forth himſelf: If we think that Gods heart is ſet upon any thing, for the bringing forth of any image, or any ſhadow, or appearance below *himſelf*, and not in order to himſelf, as to repreſent himſelf, why we extreamly miſtake, and we are not only guilty of Idolatry our ſelves, but we make the Lord to ſet up Idols too.

God who at ſundry times; the Goſpel, why it is the ſpeaking of God, and Ieſus Chriſt he is the word of God, he is the expreſſion of God, God comes forth in Ieſus Chriſt, and in the Goſpel; God ſpeaks but himſelf in outward words, and in all adminiſtrations, and in the Son. And therefore thoſe that doe not hear God ſpeaking, and that doe

doe not ſee the perſon of God held forth by all things; they hear, they ſee nothing; God brings himſelf into light, and he ſets himſelf in our view; this he doth by all his words, and by all his works, it is a *divine* glory that is the end of all; the manifeſtation of a divine glory is the end of all the adminiſtrations of God.

This Jeſus Chriſt himſelf, who is the faithfull witneſſe did frequently teſtifie, when as he ſaid; *I can of my own ſelf do nothing, as I heare ſo I judge, I came not to doe my own will, but the will of him that ſent me, the fleſh profits nothing, it is the ſpirit that quickens; I will declare thy name to my brethren,* chap. 2. of this Epiſtle. I might bring in hundred of places, wherein Jeſus Chriſt doth hold forth the Father; He holds forth God, as exceeding carefull, and zealous, leſt that men ſhould in their apprehenſions, fall below the Father; leſt that they ſhould think that all that love that he manifeſted to the world, had its originall in, and proceeded from his kinde heart, his good nature, no, ſaith he, *it is the will of him that ſent me,* and leſt that the Diſciples ſhould think that his fleſh, that ſame fleſh, which walked amongus here, & wherin they injoyed a ſweet ſhadow leſt they ſhould think that profited them,

& that that was their life; why he beats them off from it, with the greateſt indignation that might be; *the fleſh*, ſaith he, *profits nothing*; *what if you ſee the Son of man aſcend where he was before*, why it is the ſpirit that quickens. This is the firſt thing that we may obſerve.

That the end of all adminiſtrations, is the making forth of a divine glory; God ſpeaks out himſelf by all things.

God who at ſundry times, and in divers manners, in various appearances, and in ſeverall faſhions, in time paſt: This holds forth to us the *manifold wiſedome* of God, the great *fulneſſe* of God, who can furniſh forth one table after another, one *ſtage* after another, and preſent one *ſcene* after another, that can fill one world after another with his glory: For ſo tis ſaid in the next verſe, *By whom he made the worlds*; not one world: And here, *God who at ſundry times, and in divers manners, ſpake unto the Fathers*: It holds forth to us alſo the excellency of that glory that doth appeare and ſhine forth at the *laſt* that's held forth at laſt; therefore God did ſpeake at ſundry times, and in divers manners, that ſo he might help our *weakneſſe*; for to judge of the height and excellency of that glory, which is at laſt preſented to us, when as it comes

comes after ſo many ſcenes of glory: When it comes after ſo many worlds of glory; as you know upon the Princes birth daies, and upon great feſtivall daies, there are ſeverall Pageants ſhowne one after another, ſtill every one excelling the other in excellency, in skill, and curioſity, and richneſſe, whereby is exceedingly ſet off that which is laſt preſented; if the latter had been firſt preſented, it would not have beene ſo much admired.

Solomons Throne went up by *ſteps*, and ſo doth God goe up to his higheſt glory; he goes up by ſteps: The higheſt glory of God is mounted exceeding high, there are many *ſubordinations* and *gradations* below it.

This God hath done on purpoſe; he could have preſented himſelfe in his higheſt glory at firſt; he could have ſet us at the top of happineſſe at firſt: but he is pleaſed thus to *commend* his glory, and our ſtate to us, by preſenting it to us gradually; and while we ſee that there is a beauty and excellency in each of theſe, why it doth exceedingly ſet of the laſt of all: what is the higheſt, if the loweſt be ſo beautifull?

Againe, God did ſpeake at ſundry times, and in divers manners, becauſe of the *weakneſſe* of every appearance and *adminiſtration*,

untill he came forth in his higheſt and laſt appearance: This is the reaſon and account the Apoſtle gives, why the *Law* was changed, becauſe it could make nothing perfect: Therfore God ſpake at ſundry times, and in divers manners, becauſe none of thoſe manners of ſpeaking was perfect; for if they had beene perfect, God would have ſpoken onely in that manner: And if he could have ſpoken out himſelfe fully, he would have ſpoken but that once; but becauſe of imperfection, he addes line upon line, &c. And one adminiſtration after another, becauſe none of them make us perfect, till he bring forth the laſt and true appearance.

God who at ſundry times, and in divers manners [*ſpake*] *in times paſt unto the Fathers,* [*ſpake*] *ſalvation, it is the ſpeaking of God.* The ſalvation of man is nothing elſe but the ſpeaking of God; it is nothing elſe but the bringing forth of the minde of God, the uttering of the minde of God: It is the will of God made manifeſt; that is ſalvation: *Speake the word* (ſaith the poor Creature to Chriſt) *and thy ſervant ſhall be healed:* All *Gods* workes are but his *ſpeaking*, they are but the declaring of himſelfe; *God ſpake, and they were created:* He ſaid, *Let there be light, and there was light*: It is ſpoken to our infirmity, Not

that

that God uſed a voyce, but that all Gods *works* are no other but his *words*; they flow as eaſily from him; they are as much *connected* with him; they are ſo neerly conjoined to him, as a mans words are to his minde: A man *roules* his words in his minde, before he utter them, many times: So doth God; for a whole eternity did he roule all his words in his minde, before he brought them forth; and when he brings them forth, they are ſtill in a connexion with him, as a mans words are with his minde and underſtanding, they are but the minde of God brought forth; even as Jeſus Chriſt is called afterward. Jeſus Chriſt who is the adequate worke and word of God (And God ſpeakes no words, but onely that one word, Jeſus Chriſt; and he workes no worke, but onely that one worke, Jeſus Chriſt; it is all his words and workes) why he is called, *effulgentia*, the ſhining forth of the Fathers glory; it comes from a word which ſignifies the *ſpringing of the day light from the Sun*; the ſpringing of the morning light: Wee know that which makes day, is onely the Sun ſhewing it ſelfe, and bringing it ſelfe into an *Horizon*; this makes day: All the workes of God are but his bringing forth himſelfe out of *darkneſſe* into *light*; bringing

forth himſelfe into *view*, it is but the *will* of God made *manifeſt*.

So that now here is a glorious *comfort* unto *Saints*, your ſalvation: why it coſts God nothing; it is but ſpeaking, and it is created: All your mercies they flow as eaſily from him, as words doe from a man; and therefore he is called, the *Father of lights*.

Saith he, *Every good and perfect gift comes downe from above, from the Father of lights, in whom is no change*: How eaſily doth the Sun ſhed abroad its beames, how eaſily doth it beget Light in the Horizon? Hee is at no coſt at all, he naturally ſends forth his beames: Even ſo doth God.

Secondly. Obſerve this. When I ſay it coſts God nothing, I ſpeak not to derogate from the Love of God, in his ſending Chriſt for men; but I ſpeak it for the comfort of Saints: you would think that a man will doe little for you, if he will not ſpeak a word for you; the Lord doth but *ſpeak*, and he *creates* heaven and happineſſe.

God who ſpake at ſundry times, and in divers manners.

Againe,

Againe, Here is another glorious comfort for Saints, that they and their ſalvation, are ſo nearly conjoyned to the Lord, that they cannot be ſeparated from him, even as a mans word cannot be ſeparated from his minde, but before he ſpeaks it, he roules it in his thoughts, and when he utters it, he fills it with a *ſpirit* of *reaſon*, and retaines it there in *union* with himſelf; It is true, a mans words may be taken and written down, & they may be carried in a *Letter*: and ſo it is very true, that the words of God & the manifeſtations of God, they may bee likewiſe carried in a dead Letter. But I ſay that which is the true word, & which is the living word, is that only which is in a Conjunction with the ſpirit, that utters it, and ſo is all the peace, joy, and ſalvation of Saints. So are your *perſons*, they are the *ſpeaking forth of God*, and God retains them in a union with himſelf, he retained them in a union with himſelf before they were brought forth, and ſo retains them in union with himſelf now they are brought forth. So now well may the Saints ſay, *Our line is fallen to us in a goodly place.* The Lord maintains our lot, he is that ſpirit that breaths within us, ye are the very ſpeaking forth of God; *of his own will begat he us*, and this

this is the *will of God, even our ſanctification,* the will of God and our ſanctification, they are *Contiguous*, yea they are *Continuous*, they are not ſeparated.

God who at ſundry times, and in divers manner, ſpake in times paſt to the Fathers; In times paſt] There are times that are paſt, and there are *ſpeakings of God that are paſt*: And yet it is moſt true that the word of the Lord endures for ever, and yet it paſſes away; and yet it endures: Why, how can this be? Why the form paſſes away, the *externall form* paſſes away, but the *eternal Spirit* which upholds the form, that remaines for ever; the meaning is this, God he brings forth himſelfe, and he comes forth and cloathes himſelfe with ſeverall appearances, as with garments: Now all theſe garments *wax old and paſſe away*; but the perſon that cloathes himſelfe with theſe, never paſſes away: As it followes in this chapter, "*Thine yeares endure*, thou changeſt not, but thou changeſt them; So that the words of God may paſſe away, that is the externall form, the words with which the appearance of God cloathes it ſelfe, they paſſe away. *Your Fathers where are they?* and ſo of the Law, where is Circumciſion? where is the Paſſeover, where are thoſe feaſts? where is *John Baptiſt*, and

his

his Baptiſme? where are gifts, the gifts of tongues where are miracles? all theſe things they paſſe away; God comes forth in theſe, and he doth *ſerve a turn* by theſe, & then theſe paſſe away: even as it is ſaid in *Eccleſ. One generation comes, and an other generation goeth, but the earth endureth for ever*: It is the ſame thing that the Apoſtle ſaith here; by whom he made the Worlds; the Greek as well ſignifies generations or adminiſtrations; one adminiſtration comes & another adminiſtration goes; But the earth, that endures for ever: that is, the Lord himſelfe endures for ever: As the earth is to the generations of men that are on it, ſuch is the Lord to all adminiſtrations; the earth *beares* up all *generations* of men; ſo the Lord beares up all *adminiſtrations*, and fills them for a ſeaſon with himſelfe, and then he layes them downe and buryes them.

And therefore now that ſame fondneſſe of men, that will not have generations to paſſe away, that will keepe up ſtill the *body of Moſes*, and that will keep up the *brazen Serpent*; & that wil keep up the fleſh that God hath laid down; why it is to be reproved. For there are times of God that are paſt, and ſpeakings of God that are paſt, and it is that we are warranted by the Apoſtle, yea

'tis

'tis expected, that forgetting what is behinde, *we ſhould be preſſing onward to the mark for the price, of the high calling of God in Chriſt Jeſus*, for though the things behinde, are thoſe in which God once appeared, yet we are to leave theſe behinde us: God ſpake in time paſt. The ſpeakings of God, (that is according to the outward forme) may periſh, though the *truth ſpoken* is an eternall truth; Therefore the *Iſraelites* were not able to look to *the end* of thoſe things that were *aboliſhed*, for the end was glorious. 2 *Cor.* 3. So that there is the end, & the form, or *medium*; the end is glorious, but the *medium* is corruptible, and therefore Chriſt ſaith, *what if you ſhall ſee the ſonne of man lifted up, where he was before.* He tells them, that his *fleſh* that was the laſt and moſt glorious *medium*, through which God brought forth himſelf into the world; why it muſt aſcend againe where it was before, it muſt reſolve into a ſpirituall appearance.

[*Unto the Fathers.*] Here is the ſtate of thoſe to whom God ſpake, before he came forth in this *true and proper appearance* in his *Son*: Why *it did render them in the condition of Fathers.* In 1 *Joh.* 2. Ye have three diſtinctions of Saints; there are little Children, there are Fathers, there are young men.

Now

Now by Fathers here in this place, I conceive is meant, ſuch Saints as in whom the Kingdom of God was in its *ſeed*, principle, or rudyment. You know Fathers are ſuch as had the ſucceeding Generations in their *Loynes*, and of whom the ſucceeding Generations came.

So Fathers here are to be underſtood, of Saints under ſuch a diſcovery of God, under ſuch an appearance, wherein was the ſeed and *Foundation* of thoſe appearances that have been brought forth ſince; and the higher appearances, why they did grow out of theſe appearances; but they were but ſeeds, and they were but Foundations. God did not bring forth himſelf unto the Fathers in the *brightneſſe* of his glory, as is ſaid afterward; nor in the expreſſe reſemblance of his perſon.

So that here is now the truth of the ſtate of thoſe *before Chriſt*; here is ſhewed both wherein there was a goodneſſe and *truth* in it, and wherein it was *ſhort*, both, under this name of *Fathers*; The goodneſſe of it is this, that there was the Foundation with it, there was Chriſt in the *ſeed*, or Chriſt in the *Cradle* not yet grown up; the Apoſtle ſpeaks of theſe times of the Goſpel, as the time of the *growing up* to a *perfect man in Chriſt*, they were but little *Infants* in Chriſt.

Againe

Again, As this is the truth of their ſtate, and the goodneſſe of it, that there was the Foundation and ſeed, ſo here is the *ſhortneſſe* of it, that there was *but* the ſeed and Foundation, and there was ſuch an appearance as was to *give place* unto another appearance, as we know that *Fathers give place to their Children*, Fathers are ready to go into ſilence and obſcurity, that their Children may take their place; ſo were thoſe appearances of God; He ſpake *in times paſt to the Fathers by the Prophets.*

Uſe. But I may not goe any further I ſee, I ſhall only add one word by way of *Application*, and that is this. That we are not to look upon this as an *hiſtory* of things which doth not concern us, but to look upon all thoſe truths that have been ſpoken as relating to us; look as God did in the ages of the world, at ſundry times and after divers manners, ſpeake unto the Fathers, and to the generations that were before us, why even ſo he doth unto each of us now; he ſpeaks at ſundry times, and in divers manners, unto our *naturall principle.* God he ſpeaks to us after one manner, when we are wholly and *ſimply* in our *naturall ſtate*, then he ſpeaks to us by *fruitfull ſeaſons*, as the

Apoſtle

Apoſtle ſpeaks, and by filling our hearts with *food and gladneſſe*, he ſpeaks to us in the naturall formes of this Creation; well, when God begins to appear to us in inſtitutions, when he brings us under formes of Religion, then hee ſpeakes after another manner, in praier, faſting, humiliation, in Sermons and Sacrament, in Societies and Church-fellowſhip, and ſuch like things. Thus hee ſpeakes to us, and whereas hee brings forth his Sonne in us, then hee ſpeakes in truth, and after a more glorious manner. Now that which I ſhall ſpeak concerning Gods ſpeaking to us after theſe divers manners, is this.

There is in each of theſe ſpeakings of God, a *viſion of divine glory* held forth to us; In *naturall formes* God bears witneſſe of himſelfe, and his divine glory; *The inviſible things of him from the creation are clearly ſeen, by thoſe things that are made*; ſo likewiſe in the forms of *Religion*, God holds forth himſelf to us in his divine glory. Thus hee held forth himſelf to the Jews, as the *true bread from heaven*, as the *water of life*, the rock that followed them; he holds forth himſelfe as the true purifier and *cleanſer* in *Baptiſme*, and as our righteouſnes and ſtrength in all their waſh-

waſhings; and ſo in all the formes that we converſe with, he holds forth himſelf, and we have not converſt aright with thoſe if we have not ſeen *God* in them; and thoſe that do not hear God ſpeak, and hold forth himſelf. And that will not have the *forme give way* to the *ſubſtance*, why they doe exceedingly miſtake the *intent* of all divine diſpenſations, which is to manifeſt and bring forth at length the *divine glory*, that we may be made one with that, and that we may lie downe in that for ever more: And not in theſe; for theſe things are things that are *paſt*, to ſome Saints they are, and to all Saints they muſt paſſe away ſooner or later. God ſpake at ſundry times, and in divers manners; wee ſhall all come to ſay this leſſon, and ſpeak it forth experimentally.

Again, for our comfort we may take notice, that all thoſe apprehenſions, enjoyments that we have of God, they are the *ſeed*, they are the *Fathers*, as it were, of thoſe higher injoyments: and therefore every Saint is honourable in his *age*, and in his *generation*, he is honourable in his time; every diſcovery of God is honourable, and therefore let Saints ſo look upon one another; Look upon thoſe that are yet it may

be

be below the higheſt diſcovery of God, yet as under a *true* diſcovery of God; Look upon them as *Fathers*, and honour them, for out of their loins you came forth: *Gray hairs if they be found in the way of righteouſneſſe, whythey are a crown to a man.* The lower appearances of God, if they be found in a *way of righteouſneſſe*; that is, if they doe not ſtand out againſt higher; if in them wee wait for the higher appearances of God, why they are not to be deſpiſed, nay they are honourable.

God ſpeaks, and we are.

Hebrewes 1. *verſ.* 1. 2.

1. *God who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers, by the Prophets.*
2. *Hath in theſe laſt dayes ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.*

WEE have already made entrance upon theſe words, we have ſeen the *end* of all diſpenſations, to be the *making out of God*; the diſcovery of the *divine* glory, this is the end of all things; This divine divine glory hath brought forth it ſelf unto us by *peece-meale*, at ſeverall times, and in divers manners; and by bringing forth

himſelf, he hath brought forth *our life*, in a ſutableneſſe and *proportion* to himſelf, and to his appearances, look how God hath ſpoken, ſo have we *lived*, whether he hath ſpoken more clearely or leſſe; our life hath been more or leſſe abundant; the former diſcoveries of God, theyare *Fatherly* diſcoveries, they are ſuch as containe the higheſt diſcoveries in the *ſeed* and *Foundation*, and made thoſe to whom they came, to be as Fathers. *God at ſundry times, and in divers manners ſpake in former times to the Fathers.* Thus farre we have gone. It is ſaid he ſpake, by *the Prophets*, or in the Prophets.

All the former ſpeakings of God, untill that he comes to ſpeak in his Son, (till hee comes to reveale the Brightneſſe of his glory in us;) they are but *Propheticall*, they are but *forerunning* diſpenſations: they doe but only *bear witneſſe* of that which is to follow, they doe only tell us of what is *to come*; This *John Baptiſt* ſaith of himſelf, in the name of all the Prophets, being himſelf the greateſt of the Prophets.

Saith he, *There is one that cometh after me, whoſe ſhoe latchets I am not worthy to untie or looſe*: I am not he, *I am ſent before*, I am not the

the light, I am ſent to bear witneſſe of the light; ſo that all Gods appearances in men, all his ſpeakings in men, till he come to ſpeak us into a ſtate of ſonſhip, till hee come to reveale himſelf in us, as our *Father*, and *Husband*, and to reveale our ſtate in the light of the Son of *God*, till he come to call us up into a ſtate of Sonſhip and heirſhip, why all is but a kinde of *Propheſie*, it is but a bearing witneſſe of ſomething that ſhall be.

And the *nature* of Propheſie doth exceeding well agree to this appearance of God, to all appearances of God, below that appearance of Jeſus Chriſt in the ſpirit; for Propheſies were *darke*, and the things intended in Propheſie were not expoſed to the *vulgar* ſence, but they did moſt commonly miſtake them, and fall ſhort of the myſtery of them, except they were divinely learned and inſtructed: as the Phariſees did miſtake the parables of Chriſt, and ſo the Doctors in that time; none did more miſtake then they.

So all the foregoing appearances of God in men, till he appeare the Son in them, they are darke and ſubject to miſtake; And thoſe that doe only behold God in theſe darke appearances; why they are ſubject to

the like, although they think that they know and are inſtructed, and are prepar'd for Chriſt, and the kingdom of heaven, yet when it comes, they miſtake it; when Chriſt comes, none ſo fight againſt him as they. And yet, I ſay, theſe appearances in themſelves are Propheticall, and doe hold a *proportion* towards the evidencing the things *that are to be*. Now it followes.

He that hath thus ſpoken to our Fathers in the Prophets, he hath in theſe laſt dayes ſpoken to us in his Son. Marke here, there is not only a variation in the *object repreſented*, but there is alſo change in the *perſon* unto whom this object is repreſented. God ſpake unto the *Fathers* by the Prophets, to *Us* by the Son: So that here is *Us* in the place of *Fathers*, as the *Son* in the place of the *Prophets*: this is that which I would firſt obſerve to you.

That *unto us*, unto that which is *truly* and properly *the perſon of a Saint*, God doth ſpeak *only in his Son.*

There is that which is the *Father of a Saint*; there is the *naturall principle*, which is the Father of a Saint, and *unto this* God ſpeaks by the *Prophets*; he ſpeaks by the *images* and *ſhadowes* of things; but now unto the

the Saints themselves to us, to that which is the true person of a Saint, he speaks only in and by his Son; That is indeed, he doth call up the true person of a Saint into a state of Sonship, for that is Gods speaking to us by his Son, he doth speak *us Sons*; God comes forth unto us in his Son, he calls us up to the dignity and state of sons; For look I say what is the appearance of God unto man, such is the state of man by, and under that appearance. While God did appeare to men only in an *Angelicall* formie, why he did hold us in the state of *Servants*; the Law was ordained by Angels; we were heirs then, but we did not differ from servants, because that the appearance of God to us, was but in an Angelicall formie, and so he call'd us up to be Angels as it were, he call'd us up to be servants, from the services of the world, of Sin and Satan, to be his servants; But now when God appears in his Son, then he calls us up to be Sons too; for as I said before, Jesus Christ inasmuch as he is call'd the high Priest of *our profession*; it doth hold forth to us; that that which is his *calling*, or that which he is cal'd unto, that we are call'd unto by him we are cal'd to own God as our Father, to minister in the holy place, to enter into the holy

of holies; because that God is come forth unto us, and hath spoken this unto us in his Son. So that indeed this is the nature of all the Comforts, and of all the groaths of the Saints, they do begin in God, and he brings them forth, and brings forth one state, and one groath, and one pitch after another.

God brings them forth: and therefore it is said, that we have life *laid up in heaven* for us, it is laid up for us: and we have an house not made with hands, eternal in the heavens for us: there are States of glory that are in heaven, which God doth let down from time to time. And such is this same state of Sonship, it is that state which God did let down, after he had for a time trained up in a condition of servants, he takes us into the neerneſſe of Sons.

And here we see what proportion the appearance of God in Jesus Christ doth beare unto the making of us Sons, why God hath in Christ *spoken*, or *manifested Sonship*.

This was the condition of the Children of God, they were cloathed with flesh and blood; they were unknown to the world, and unknown to *themselves*; they were the Sons of God from the beginning, but they were let down into a State of darkneſſe

and forgetfulneſſe. Like as a Prince, that ſo ſoon as he is born, is carried into another Country, and there lives obſcure, and is not known, nor doth he know what he was borne unto himſelf. This is our caſe, and now the Lord he ſends Jeſus Chriſt, and he ſends him firſt into the ſtate wherein we were, into that ſame ſtate of fleſh and blood: *becauſe the children were partakers of fleſh and blood, he alſo took part of the ſame:* hee makes him *under the Law*; he ſent his Sonne *made of a woman*, made under the Law, *that we might receive the Adoption of Sons*; God ſends Chriſt, and in his perſon he doth reveale our Sonſhip; he ſends him firſt into our *meanneſſe*, baſeneſſe, and infirmity, and then he doth take him up into *his own glory*. And hereby he doth ſpeak unto us all. [*God hath in theſe laſt dayes ſpoken to us by his Son;*] and calls us all up into that ſtate of ſonſhip by Jeſus Chriſt; and therefore he is ſaid to *bring life and immortality to light*: and this ſame ſtate of ſonſhip it is ſaid to be the laſt ſtate. And this appearance of God in our Lord Jeſus, as a Father, making us ſons, it is ſaid to be his laſt appearance.

He hath [*in theſe laſt dayes*] *ſpoken to us by his Son.* This ſignifies to us, that this is the

true

true appearance of God: God is now come forth to us in truth, he hath took off the vaile from his face, and comes forth with open face to us, it is his *laſt* appearance; for if ſo be God had not yet brought forth himſelf nakedly, and in truth unto us, it would not have been the laſt appearance of God. *He hath in theſe laſt dayes ſpoken to us by his Son*: While there was an imperfection in the appearances of God, they were never call'd the laſt, but God did ſtill change them, and Saints were held in expectation of the change of them; but now his appearance in Chriſt, is his laſt, his true appearance, therefore in the laſt chap. of the Epiſtle Generall of *John*, 'tis ſaid. Hee hath given us an underſtanding, that wee may underſtand him that is true, and we are in him, that is true, even in his Son Jeſus Chriſt, *this is the true God and eternall life*. It is ſpoken with an Emphaſis, This is, *the true God, and eternall life*. Now God ſpeaks to us plainly, and is come forth in truth to us; this is not the covering of God now, but the true God; this is life eternall to know thee, *the only true God, and Jeſus Chriſt whom thou haſt ſent*. God coming forth in Jeſus Chriſt, doth manifeſt himſelf in the truth of his being, he ſpeaks out his very heart to

us:

us: ye are my ſons, and daughters, ye are my bowells, ye are my glory. And therefore now ye that doe not know God, yet as in Jeſus, as thoſe that are not yet call'd up into this ſtate of ſons, why ye doe not know the true God; that is, ye have not a true appearance of God in ye, while ye know God only as a Lord and maſter, ye havs not life eternall: *this is life eternall to know thee, the only true God*; this ſame appearance in Jeſus Chriſt; *This is that which makes day too.*

He hath in theſe laſt *dayes* ſpoken to us by his Son. The former was but *times*: he hath at ſundry times, and in divers manners ſpoken to the Fathers; former, were but times, *changeable* times; and it was but *night* till God came forth in his Son. Till God calls up a ſoul to be his ſon, why that ſoul is in the darke; and when God doth call us up, into this ſtate of ſonſhip, then it is that we do, as it is in Iſa. 58, *Turne away our foot from his Sabbath, from finding our own pleaſures, and ſpeaking our own words upon his holy day.* Then we reſt from our own works, then we ceaſe from thoſe apprehenſions that we had of God, we look upon them as carnall and dark, we ceaſe from them, then the Lord doth ſpeak forth himſelf in us, after another manner then he did before: then we

ſee

ſee all our former apprehenſions to be, not the true apprehenſions, they were indeed; they did bear ſome proportion to the true appearance of God, as a ſhaddow or an image doth bear a proportion to the living perſon in a way of repreſentation. But when God hath made us ſons once, then is it day, and then it is the *laſt day*; only obſerve, he ſaith in theſe laſt *dayes*, there are *many* dayes of the ſpirit, there are ſeverall, and graduall manifeſtations of the ſpirit, and of our ſonſhip, it is manifeſted in a glory higher and higher, as the Apoſtle ſaith, *We are chang'd unto the ſame image from glory to glory*; and thus we have briefly ſpoken of theſe words.

And hath in theſe laſt dayes ſpoken to us by his Son. He ſpeaks to the true perſon of a Saint, or he ſpeaks him a ſon; there is a ſervile part of us, but the true perſon of a Saint, is a Son, there is a natural principle which is as the father, which is capable only of receiving the *pattern* & image of heavenly things, but the true perſon of a Saint it is taken up into fellowſhip with the divine glory, the reall and true glory it ſelf, of the Son. Whom he hath appointed heir of all things, by whom alſo he made the world.

God hath not ſpoken to us only by a Son, but by an *heir*; that is, he hath not only ſpoken us ſons, but he hath ſpoken us heirs, for ſtill I ſay, ye muſt carrie this along with yee. Look what it is that God doth ſpeak to us by, that he hath ſpoken us to, to a fellowſhip with it, he hath manifeſted and brought us forth in that ſtate; now he having ſpoken to us in his Son, and in his heir; hee hath ſpoken us into a ſtate of ſons, and heirs. Where ever Jeſus Chriſt is, he is heir of all things: it is not the fleſh of Chriſt that is the heir of all things, (as we have commonly known Chriſt, and looked upon him as after the fleſh; and looked upon that ſon of the Virgin, as only to be the heir of all things.) Jeſus Chriſt fills all things, and is in all the Saints; *Jeſus Chriſt in all the Saints is heir of all things.* There are many things, that Jeſus Chriſt is heir of, he is a *rich* heir. The firſt *Adam*, he was the Son of God, *Adam the Son of God*, as one of the Evangeliſts reckons him up in the Geneoligie, and he was heir, and of what?

Why of all things here below, heir of this Creation, *To thee doe I give dominion over all things, fowls of the aire, and fiſh of the Sea.*

Why the Son of God, he hath an *all things* too, of which he is heir, Jeſus Chriſt he

he was in and under that naturall appea-
rance in *Adam*, I ſay, he in *Adam* was heir o
the firſt Creation, and Jeſus Chriſt in his
divine appearance, is heir of a new Creati-
on, a new world, and of a whole world of
divine glory. I ſhall not ſpeak of that, be-
cauſe I ſpake, of it the laſt day: that there is
another world, that is the true world, which
this world, is but a figure off; And that new
world is peculiarly the inheritance of Jeſus
Chriſt: indeed all this old Creation is to
Chriſt a new Creation: he makes it new,
Behold I make all things new; he inherits all
things after another manner, and inherits
another thing in theſe, then we take notice
of: Jeſus Chriſt he hath an inheritance, that
is more glorious in theſe things, then wee
doe ſee, for he beholds all things, he be-
holds all things in another light then what
the naturall man ſees them in. And yee
know every thing is, according as is the
light wherein we ſee it; we know it by our
own ſmall experience, that while we are na-
turall, things have ſuch a forme and appea-
rance unto us, and if God make us in any
degree ſpirituall, why they have another
forme and appearance to us; We ſee nothing
but nature in things at firſt, till God open
our eyes, then we ſee God in all things, wee

ſee

ſee him and his glory, at the bottome of every created being, and this is the inheritance of Ieſus Chriſt, and the ſpiritual man. They inherit all things, and this after a double manner: they inherit all things in God, and they inherit God in all things; they inherit all variety in unity, and unity in all variety.

And firſt we inherit this ſame, unity in variety. We inherit God in the creature, he doth make out himſelf unto us, in a way ſutable to our faculties, in a way agreeable to our naturall principle: Thus he makes out himſelf to us, in corne, wine and oil, and in all theſe things, and there is an higher way to inherit all theſe, that is to inherit them all in God. To ſee them in the light of God, to ſee that in God, there is that which doth anſwer all the various appearances, here below, there's peace in him, there's proſperity in him. This is that which *Habakkuk* ſpeakes of in the laſt verſe of the third Chapter, *Though the fig-tree ſhall not bloſſome, and though there be no fruit in the vine, yet I will rejoyce in the Lord, I will joy in the God of my ſalvation.* It is that which we all deſire, to inherit God in the fig-tree and vine, to inherit him in theſe appearances: But this is an high leſſon to inherit all theſe

these in him: and when these are not in their own appearance, yet to see them in a divine forme, in him: Thus Jesus Christ is heir of all things, and God doth cause his Saints to inherit all things: *He that overcometh shall inherit all things*: And *I will be his God, and he shall be my Sonne*: it is spoken to all the Saints, and not onely of Jesus Christ; for it is Jesus Christ in Us that is the heir, and we are onely heirs, as wee are gathered up into Iesus Christ; as wee are drawne up into the spirituall man, to live in him, there we inherit power over corruption, there we inherit all activity and life: *He that abideth in him sins not*: Abide in me, so shall you bring forth much fruit, *Joh.* 15. This may minde Saints how farre they live below themselves, that doe not inherit all things, that are catching after the scraps of this world, when they are heirs of all things: and this shewes us what our *interest* is; and what is our *title* to all things even *Jesus Christ*, if yee live in him, yee are heirs of all things: What is the reason that we have so little when wee are heires of all things, why it is because wee live not in him; we are not brought forth in him, and he is not brought forth in us, wee are not sons, but are as servants: *When Christ who is*

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our life ſhall appeare, then ſhall wee appeare with him in glory, then ſhall we inherit all things; when the Lord ſhall bring forth his Sonne in us.

Verily the Lord is bringing forth his Son, and he will bring forth his Son, and then it ſhall not be in the power of the world, nor in the power of darkneſſe, to make the Saints miſerable, they ſhall not be able, to with-hold them from greatneſſe and riches, for they ſhall inherit all things, Chriſt in us is heir of all things. I ſpeake not of the things of this world, they are below the ambition of a Saint: Let not the world thinke, that Saints are aiming at their crowns and principalities, their honours and places, this is below their ambition (No! The Lord fill all theſe to the world with himſelf!) Saints have crowns, thrones, and a Kingdome, which the world ſee not, nor know not; they are heirs of all things; even while they ſit upon the dunghill they are Princes, and they ſit in heavenly places in Chriſt Jeſus. *My record is on high*, ſaith *Job*; there is a faire record of my perſon, which hath no blot, nor blur upon it, which was never torne and miſuſed, and that is on high; though this copy, this *tranſcript* here below hath paſt thorow

row ill uſage, and hath been hard beſteed; yet my record is on high: Oh! that the Lord would take us up to live in that perſon, that new man that is above, hee will doe it.

Whom he hath *appointed heir* of all things; The Son is appointed heire of all things. This may either relate to the *originall* appointment of God, the *naturall generation* of the Son, which the Apoſtle ſpeaks of afterward; being made ſo much more excellent then Angels, as hee hath by inheritance a more excellent name then they. Chriſt was naturally, originally borne unto this, to be the heir of all things: for the Sonne, the onely Son is the heire, naturally, and none can with-hold it from him. Or

2. Which I conceive is rather the meaning of the holy Ghoſt, that after a ſtate of humiliation hee is appointed to be heir of all things; and indeed thoſe that do not come to this ſame ſtate, of Sonſhip and heirſhip through a ſtate of humiliation, and that are not ſet in it, and raiſed up into it from a low ſtate, why they have not ſo clear a title to it, nor ſuch an evidence of it: for ſaith the holy Ghoſt, *There hath none aſcended but he who firſt deſcended*: So that all the Saints and Sons of God, they doe firſt deſcend, and certainely

certainly thoſe that never knew themſelves below this heirſhip, and this Sonſhip; why they may queſtion whether that they are heirs, or whether they are Sons, whether yet they know heirſhip or Sonſhip, *He hath appointed him.*

But the reaſon of my noting this is, that wee may enquire into the ground, of the Lords appointing Jeſus Chriſt heir, who was naturally the heir (ſtill I deſire you to carry it along, that Chriſt in us is the heir; Chriſt in all the Saints.) But why the Lord appointed him to be heir, when as he is heir naturally. Truely this is but as I may ſo ſay, an *extravagancy of the Fathers love*, and dear affection to his Sonne; that ſo he may commend his Sons glory to him with ſo much the more advantage, and with the greater ſet off, by ſending him forth firſt, and letting him down into a ſtate below Sonſhip and heirſhip, and then taking him up, and appointing him heir of all things; this is to commend the glory of the Sonne to him, and to commend the Saints happineſſe to them; and therefore this account is given of the Goſpel; it is called the *myſtery of his will*; and God is ſaid to abound in it, in all wiſdome and prudence, *Epbe.* 1.

Adoption.

According to the myſtery of his will, wherein he hath abounded to us, in all wiſdome and prudence; It was the will of God, and nothing but *the will of God*, that did ordaine ſuch a ſtate of humiliation, before a ſtate of exaltation, that did ſet forth the children in an edition of fleſh and bloud, before hee did bring them forth in that divine ſtate; it was the myſtery of his will; but yet there was *wiſdome and prudence*; God hath the *beſt reaſon* for it that may be, there is wiſdome and prudence in it. As we know darke colours ſet off the bright colours beſt; bitter ſauce, and ſower ſauce reliſh the pallate, and makes it taſte the meat; ſo the Lord he ſends forth his ſons and Saints, in a darke appearance firſt, and in a ſtate of fleſh and bloud, in a ſtate of infirmity; and from the dunghill takes them up to the throne, and this is the commendation of his grace, and their glory. Hee hath appointed him heir of all things; So that Ieſus Chriſt hee is the *begotten from the dead*, as well as the only begotten Son; *This my ſonne was dead, and is alive*, as in the Parable; and wee know that that Son was moſt welcome to his Father.

God doth as it were ſet an edge upon his owne

owne love and affection hereby; and hee doth make his Saints and Sons to bee the dearer to him; by ſending them forth firſt into a ſtate of *baniſhment*, from him, and his glory; the Son at home was not made ſo much of as he that was loſt; This thy brother was loſt, and is found, was dead, and is alive.

Let this therefore juſtifie the Lord, when he leads his Saints into darkneſſe, and into the ſhadow of death, it is that hee may *appoint* you heir of all things, that hee may make your glory riſe higher, it is a glorious deſigne of God, it is the myſtery of his will in wiſdome and prudence. But the laſt thing is this.

By whom alſo hee made the worlds. I told you in the morning, That Ieſus Chriſt as he is heir of all things, is properly to be looked upon in his divine appearance and nature.

But now as hee comes forth in ſeverall worlds and adminiſtrations; ſo wee are to look upon him in his fleſhly appearance, his humane nature; for all theſe ſeverall worlds that are here ſpoken of [By whom he made the worlds] They are but as the fleſh of Chriſt; and indeed the word ſigni-

ſes *ages*; it is the ſame word, with that which is uſed, in *Mat.* 28. *ult. I am with you to the end of the world*; it is in the originall, *I am with you* (ἕως τῆς συντελείας τοῦ αἰῶνος) *unto the conſummation of the age*, or to the conſummation of *this adminiſtration*; ſo that whereas ſome doe plead from that place for water Baptiſme to remaine to the end of the world; I conceive, that it will not beare it at all. For Chriſt doth onely ſay there, Goe and doe thus and thus, fill up your courſe, and I am with you to the end of your courſe, to the conſummation of your Miniſtry, to the end of this adminiſtration. So by whom hee made the worlds; that is, thoſe ſeverall *ſcheams* and *maps*, and adminiſtrations, wherein God had held forth himſelf, and divine things to us, why they are all ſaid to be made by Ieſus Chriſt: Now a little to open that, What is meant by making them, by him? It is, that they are made *in a proportion and ſutableneſſe to him*; they are made by him: Even as a picture is made by a perſon, to bear a ſutableneſſe to him; they are made to bee as figures and ſhaddows of him; or they are made by him, *Even as the body is made by the ſoul*, that is, there are organs and inſtruments fitted unto the Energy, and operation of the ſoul: So that

look

look upon the form of a man, and it is a reſemblance of that inward inhabitant that dwels in him; and all the inward excellencies in the ſpirit of a man, why they doe in a kinde character out themſelves in the outward forme of man; ſo hath the divine forme of Ieſus Chriſt, faſhioned and figured forth it ſelf in all the adminiſtrations that have ſucceeded in the world, from the firſt till now; they have given a kinde of ſhaddow of him; and ſo are ſaid to be made by him, as their paterne, not but that Ieſus Chriſt is the *efficient* of them too, that is not doubted. Ieſus Chriſt did concur with the Father in making this world, and the legall world, the adminiſtrations and ordinances of the Law, all theſe Ieſus Chriſt was the inſtituter of, together with the Father. But that which is chiefly intended here, is, *That the originall glory, which is repreſented by theſe is Jeſus Chriſt*, and theſe are the body, the fleſh, and the garments wherewith he covers himſelf; theſe are the inſcriptions of Ieſus Chriſt. By whom he made the worlds.

So that from hence wee may learne thus much, That thoſe that diſcerne not Ieſus Chriſt in adminiſtrations, they doe not underſtand adminiſtrations: thoſe that are

not led to Christ by administrations, they are led out of the way. Even as hee that sees pictures hanging in a gallery, he knows them not, hee understands not the picture, unlesse he understand for whom the picture was made; it is true there he sees the workmanship of the Painter, but understands not that which is the true forme of the picture; for the true forme of it is the *proportion* that it bears to that for which it was drawne. So the true forme of an administration is the proportion that it bears, to the object it represents. Now those that are not led by the shadow to the substance and person; they doe toil as the fishermen did all night, and catch nothing, they rise early, and lie down late, but all to no purpose, they watch and build, and all in vain, they seek after righteousnesse, but obtain it not.

In the next place also this will follow, If all the worlds and administrations were made by Jesus Christ; if hee bee the glory that is represented by them, why then when Jesus Christ comes in place, they must give place; they have no glory then: when as the Spouse doth receive her husband, shee doth no longer contemplate the picture: but shee sees the interest of her joy to lie in the

the living perſon, and his countenance, and not in the Repreſentation: So when the Lord Jeſus brings forth himſelfe in you, when the Lord makes you ſons and heirs, truly ye ſhal then look upon al theſe things; but as images and repreſentations which God did mercifully afford to yee, till the Son and the heir came: but ye ſhal now have ſome thing elſe to take ye up, ye ſhall now not afford a looke from your beloved himſelf, from the living face it ſelfe; yee will not ſpare a look from him: you may ſend the picture to others, that they may ſee what your beloved is; yee may comment upon his adminiſtrations, and read the lively deſcription of your beloved, as it is drawn upon Ordinances, and the like: but when Saints doe know the Son, and the heir, and when hee is come they cannot but live in him. This I ſpeak of theſe things, as we have formerly knowne them, and converſt with them, *viz.* as ſhadows and repreſentations only; and this cannot prevent or hinder (nor would I ſo be underſtood) the Lords reſtoring and glorifying all things in union with himſelf.

THE

THE BLESSED DEATH.

Revel. 14. 13.

And I heard a voice from heaven, ſaying, unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the ſpirit, for they reſt from their labours, and their works follow them.

THere is nothing that I have more declined then ſpeaking out of this book; becauſe it hath an appearance to moſt to be ſo *myſticall*, as that we can bring forth little, that is clear or certaine concerning it: I have been willing therefore to comply with this apprehenſion, although I know not, whether that it have been ſo juſtifia-

ble, or commendable: For S. *John* saith in the beginning of this Book, *Blessed is he that readeth, and they that hear the words of this prophesie, and keepe those things which are written therein, for the time is at hand.* In that expression of *keeping the things written therein*: there seemes to be hinted this note, That the Saints are as the *Arke*, in which all the things and treasures of this prophesie are laid up; they are the *Book*, in wch these things are *recorded*; and certainly when Saints do fully understand themselves, they shall understand this book. For if Jesus Christ be from the Father the fulnesse and riches of the Father: *In whom are hidden, all the treasures of wisdome and knowledge?* Why! the Saints are such also from Christ: And although it doth not yet appear, yet we have a promise, that it shall appear; it shall appear what they are, and that is, when Jesus Christ doth appear: *When Christ who is our life shall appear, then shall we appear with him in glory.* But I have be ne cast upon these words forceably, and if that we must speak the things which God gives us to speak, and which hee bears in upon us, and can speake no other; then that must be my Apology, for speaking out of this booke, at this time.

I

I know that the words, as likely all the words of Scripture, they doe carry in them, one ſence to the *ſpirituall* and inlightened underſtanding, and another ſence to the *naturall* underſtanding, and it may be judged, to be alien from the ſence of the holy Ghoſt, that ſcope that I ſhall propound to you, for to diſcourſe upon at this time. But let us but conſider, that the Scripture would not be ſuch a *myſtery*, and ſo locked up from the world, if that the litteral ſenſe of them, were that which the holy Ghoſt did principally deſigne, and were that truth whereby he did ſanctifie the Saints; for the litteral ſence tis eaſie to bee apprehended: And who have ſo great advantages of coming by it, as the *wiſe and prudent*, as the great ones: And who doe take more paines that way, then many that have yet but a little portion in the ſpirit, if any at all? And therefore certainely, as the Apoſtle ſaith, *Doth God take care for oxen?* So wee may ſay in this caſe, Doth the Spirit here commend the ſtate of *naturall* death, as tis a freedome from pain and miſery, and from thoſe ſad ſights which ſhall bee ſeene in the world? Why! this were below the holy Ghoſt. Wee know that true *fortitude*, tis not to die alwaies, but tis to ſuſtain the perils of life, to encounter

encounter with difficulties, and a thousand deaths. And the Spirit of God doth rather carry forth Saints to be contented to live in any condition, to live in reproach and persecution, so that they may doe the will of their Father, then to seeke that they may die, and have personal ease and rest. It is a spirit of self-love that carrieth them to the one, and the Spirit of God that carrieth us to the other; that makes us to prize our duty before our ease: Indeed *Job* in his third Chapter, doth make a large *Encomium* of death, he praiseth it beyond life, *There* (saith he) *the prisoners rest together, they hear not the voice of the oppressour*; and at the 13th verse, *For now should I have lien still, and beene quiet, and should have slept, then had I been at rest.*

But the holy Ghost he doth give a more noble spirit to Saints; he makes them live *in death*, hee makes them to out-ride all storms, and to *glory in tribulation*: And therefore that same death, which such a blessednesse is pronounced upon here, I shall not interpret concerning this death of the body; but concerning that same *mysticall* death; though that same death of the body, or this *natural death*, it is both a *part* of this *mysticall death*, and a figure of it. It is a part of it, for even as we have many comforts to suffer an eclipse

eclipse in, wee have many lifes of joy and content to sacrifice and offer up to God; so likewise among the rest the life of this same naturall body (that which we call properly *life*,) this is one thing which the Saints are inabled to offer up to the Lord; and this is a *figure* too, of that same mysticall death; this body, it is a figure of that body of *righteousnesse*; and therefore saith the Apostle in Rom. 8. *If Christ be in you, the body is dead because of sin.* He speaks to Saints that were yet alive, and therefore cannot speak concerning the death of the outward man; but by the body here is meant, all that righteousnesse, all those excellencies, all that same flesh, wherein men doe glory, untill they know the Lord.

And there are divers sorts of this flesh, the 1 Cor. 15. *There is one flesh of beasts, and another of Birds*; every thing that is a *vaile* upon the Lord, it may be called flesh, and the body; every *darke* substance, and every *dead* appearance, it may be called the body: every thing besides *spirit* and *life*, 'tis this same body: so that then having premised this, I shall come now to the words.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which dye in the Lord;

Lord, from henceforth, yea saith the Spirit, for they rest from their labours, and their workes follow them.

Having first, premised this, that 'tis a spirituall mysticall death, which is here spoken of, we may finde some reason for it also in the Text; for that Saint *John* here saith, *From henceforth*, which may seem to referre to some certain time of the world, when this is to be; but you have a like expression in the Epistle to the *Galatians*, where the Apostle saith, *From henceforth let no man trouble me, for I beare in my body the markes of the Lord Jesus.* Why from henceforth? Why the Apostle knew very well, that the Kingdom of God did not come with *observation*; and therefore doth not say, from henceforth, as from this yeare, or because 'tis such a yeare of the world, but from henceforth, in respect of the perfection, which the spirit had brought the worke to, in *Paul*: why saith he, the Lord hath slain me, the Spirit hath prevailed against the flesh; there was a time when the flesh was predominant, but now the Spirit hath prevailed: and therefore, *From henceforth let no man trouble me.*

And so the meaning may be here; I doe not deny, but there are times and *periods* in the

the world, when as God doth peculiarly manifest such and such truths. There is a *fulnesse of time* when as God doth break forth in every one of us: But there is no time that a Saint is excluded, from waiting for any appearance of God; And in the *spirit*, a thousand yeares are made as one day, and one day is as a thousand yeares; When Saints I say, doe come to Mount *Sion*, when they come to the *spirit*, then they come out of *time* into *eternity*; they come into such a state wherein *all things are at hand*, all things are *neare*, all things are *round about them*, they are in the very *Center* of all thiugs, and in the Center, there is *no distance*, but each line, each beame, from the outside of the circle, tends into one point, in the Center, so in the spirit all things are at hand, all things *meet*, all grace nigh to us, all growth and perfection with us in the spirit.

And we may add to this also, that it were no *Revelation* to say, Blessed are they that dye; take it of a naturall death, this is no Revelation, to say that naturall death frees men in a naturall way, so as to appear free from the trouble of this life, (although it dismisse many into greater troubles) this is no Revelation, therefore now this, standing in this very place, we may partly draw an

Argument from hence, that it is to be taken in a myſtical ſence. Now in the words there are theſe two things.

Here is firſt, a pronunciation, an *Ordinance* from heaven, and then the *ſanction*, and ratification of that Ordinance; the Ordinance, is an Ordinance of *privilege* or immunity, *Bleſſed are the dead that dye in the Lord*; here's the ſanction, *yea ſaith the ſpirit.* The ſpirit ſets his ſeale to it, and gives his reaſon for it; henceforth *They ceaſe from their Labours, and their works follow them.* Firſt, *Bleſſed are the dead.* There are ſome things to be opened, before we ſpeak concerning the main thing. Firſt, what is meant here by the dead? And why tis ſaid, *Bleſſed are the dead that dye in the* Lord? I anſwer briefly. It may be to hold forth this to us; *That indeed there is nothing that doth dye, but what is dead before it dye*; The Lord calls his people to offer up nothing to him that is worth the ſaving, it is a dead thing and not worth the living; thou ſayeſt thou haſt all and wanteſt nothing, but indeed thou art poor and naked; So that here take notice of it, and we bear witneſſe to you, that the Lord calls for the offering up of nothing, that is quick and alive, but that which is dead, and will profit you nothing. And therefore the

Lords

Lords Commands are not hard, he doth not ſlay you alive.

If you were not dead, he would not require you, you are ſick, and it is neceſſary you ſhould know it; ſo that the Lord doth but only free us from miſtake, therefore we muſt dye to our own feeling, as we are dead in reality. *Bleſſed are the dead that dye in the Lord. Death hath power over nothing but that which is dead*; it is nothing but this body that is dead; if Chriſt be in you, the *body* is *dead*, which was never alive, but to your *imagination*. I ſpeak not of this naturall body, but that body of created excellency and glory, that glory and appearance of mans wiſedom, parts, and excellency; theſe are dead; we dreamed that we were full, and wanted nothing, but wee awakened and found it not to be ſo; the body is dead, and man is nothing; if the Lord doe not appeare in him, he is nothing. It is nothing but weakneſſe that is crucified, therefore it is ſaid in the 2 *Cor.* 13.4. Chriſt was crucified through weakneſſe, but lived by the power of God, that is, he was crucified in the fleſh, in the fleſh which was dead; that which ſeemed to the Diſciples to be ſomething was nothing; that which they did too much hang their comfort upon, that

was crucified and removed; that which the Diſciples promiſed themſelves ſo much from, but Chriſt told them, it profited them nothing

Bleſſed are the dead which dye in the Lord, *In the Lord*, Why in the Lord? why, tis ſaid ſometimes, that we die to the Lord, as in *Rom.* 14. Whether we live, we live *to* the Lord, or whether we dye, we dye *to* the Lord; and here it is ſaid, we dye *in* the Lord; we dye in the Lords armes and glory, *Bleſſed are the dead that dye in the Lord.* It doth hold forth to us. Firſt; that our dying is in fellowſhip with the Lord; we dye in the Lord, the Lords death; and we dye in the Lord, in fellowſhip with him; That I might know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, *Phil.* 3. 10. ſo we dye in the Lord, that is in a fellowſhip with him. Secondly, It holds forth this alſo, that we dye by the power of the Lord; it is by the power of the Lord that we dye, it is the glory of the Lord ſhining upon us, that doth put out the light of theſe appearances, wherein we did live before; it is life that doth ſlay us & crucifie us; it is glory that doth confound us, it is our own Father that ſlaies us. We dye in the Lord; As *Abraham* muſt be he that

muſt

muſt ſlay *Iſaac*; even ſo the Father doth crucifie his own Son, and ſo the Lord Jeſus by his ſpirit he doth crucifie us, withdrawes the life of our fleſh, and ſo we dye in the Lord. And it ſignifies alſo, that a Saint doth lay down his life, he doth expire and breath it forth in the boſome of the Lord; we are invironed with life when wee dye, and therefore it is no terrible thing for the Saints ſo to dye, becauſe they dye in the midſt of life; life is round about them, glory is round about them, and it is that which doth draw them into it ſelfe, and that is their death; And therefore it is ſaid, *Bleſſed are the dead that dye in the Lord*; it is *bleſſedneſſe* that ſlayes them. This is a Paradoxe, truly we ſhall never be ſlain, if bleſſednеſſe doe not ſlay us, who will give up this life, if he have not a better life pledged to him before? *For braſſe I will give them gold*, ſaith the Lord by the Prophet. *So all fleſh is graſſe, and all the glory thereof as the flower of the field.* Theſe wither, and why? Becauſe the ſpirit of the Lord hath blown upon them. When the Lord comes forth in his ſpirituall appearances, they are both *perfective*, and *deſtructive* to the Creature; perfective to the Creature, perfecting them in himſelf, and they are deſtructive, deſtroying the Creature

in it it self, destroying the clowdinesse and darknesse on this side God. So that if so be we would thus dye, truly we must first live before we can dye, we must be blessed before we can dye, we must be in the Lord before we can dye. *Blessed are the dead which dye in the Lord.* Only this you will say, that this is a paradoxe; we cannot dye when once we are in life, and in the resurrection. I answer, Jesus Christ *for the joy that was set before him, endured the crosse, and dispised the shame.* This joy, this life it is *before us*, and yet wee are *in it* too by faith, and so thorow faith wee die into the *injoyment* of it: this is that my brethren, which is shadowed forth to us in *Jordan*; The *Israelites* were come to *Jordan*, and there they must passe thorow that river into *Canaan*.

And this is that same *baptisme*, which Christ did passe thorow; Thorow suffering in the flesh, into that same spirituall and glorified estate in the spirit: and this is that thorow which wee must all passe, and the baptisme with which wee must be baptized: we must in faith of that joy and glory which is before us, lay downe the present appearance, and be content to suffer losse in it.

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So that we are in this bleſſed life and glory, before by faith, and we doe wade unto it thorow death, thorow ſuffering in the fleſh: *Bleſſed are the dead that die in the Lord.*

Now having ſpoken to theſe leſſer things, we come to the thing it ſelfe, *Dying in the Lord.* And here I might ſhew you, firſt the *extent* of this death: I might ſhew you the *terme* of it; for in all mutations there are two termes, the terme *from which*, and the terme *to which*; even ſo in this death, there is ſomething we die *from*, and that wee die *to*; and there is ſomething we die *into*; and then we might ſhew you alſo the *reaſon* and ground of this death, and come to the Application.

But I muſt be brieſe in theſe, if I touch upon them: Therefore, for the firſt of theſe: What it is that we die unto? why, in a word, it is unto the *world*: I am crucified unto the world, and the world is crucified unto me; it is unto every thing that is a vail upon the Lord: Every thing that is not the very brightneſſe and *face* of God, for we never live, that is, immortally, and ſo as not to die, till we come to live in the face and preſence of the Lord our God:

And ſtill while God doth adminiſter himſelf to us thorow vails, wee are ſtill dying; The Lord pours death upon all appearances, till he hath brought forth himſelfe in his higheſt and moſt immediate. Hee ſets up one Temple, and he deſtroies it again, and ſets up another. This ſhall ſuffice for that point, what wee die to. In every capacity there is a death ſeizes upon Chriſtians, take them in their relations, wherein they injoy a life and content, there they die.

Take them in their calling, and take them in the difference of thoſe callings; Magiſtrates and Miniſters, whoſoever they bee in all theſe capacities death awaites us: If ye be Saints, if ye be Chriſtians, if Chriſt be in you the body is dead, but in your ſpirituall capacitie, there chiefly this death is to be looked for, though alſo in your civil life and content, hee will cruciſie you in means and expectations from creatures, and he will raiſe us in himſelf; yet this is chiefly to be expected in your ſpiritual capacity, there the kingdom of God ſhines in its true glory in the ſpirits of Saints; and the outward ſtate of Saints, tis but as the ſhaddow and image of that inward glory, it is but an outward teſtimony to the world, but the ſweet fruit is within; *Iſate me down* (ſaith the

the Church) *under his ſhaddow, and his fruit was pleaſant to my taſte*: Here is the ſhaddow of Chriſt in theſe outward appearances of peace and proſperity, and we muſt come to ſuffer in theſe, but the fruit is in the hidden man of the heart.

And this ſame death it is but one death, and yet it is alwaies dying: *It is appointed to men once to die*; and yet ſaith the ſame Apoſtle, *I proteſſe by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily*: So that there are the workings of death daily, but the worke and finiſhment of death is at once; *Bleſſed are the dead that die in the Lord, from henceforth*; There will come a time, when as it ſhall be ſaid, *From henceforth, bleſſed are the dead that die in the Lord*; there will be the laſt act, and there ſhall be no more dying; there ſhall be the *laſt hand* put to this worke in us. The Lord *will finiſh his worke on mount Sion*, we ſhall come to give up the ghoſt, to the laſt gaſp, and then ſhall break forth the reſurrection upon us.

Now the reaſon of this, Why the Saints muſt die ſo, and why death awaits us in every capacity. The reaſon of it is, *Our* Lord Jeſus is gone before us: Looke upon him the Authour and finiſher of your faith; Behold every thing that awaites you in his perſon,

perſon, the line of ſuffering is drawn upon you, he ſuffered in the fleſh: *Foraſmuch then* (1 Pet. 4.) *as Chriſt ſuffered in the fleſh, arm your ſelves with the ſame minde.*

The next thing that we ſhould come unto, is the *ſanction* and ratification of this ordinance by the ſpirit, yea, ſaith the ſpirit; It is the ſpirit that muſt make good this ſame bleſſedneſſe to a Saint: A Saint when he fals thus, he fals into the ſpirits lap, the ſpirit receives him; hee doth die into the ſpirit, and the ſpirit quickens him, and brings him up again: As a corne that fals into the earth, the Sunne draws it up again in a better body then that wherein it was ſown; Even ſo doth the ſpirit, *yea, ſaith the ſpirit*: except the ſpirit do undertake, except the ſpirit will become ſurety for us, our death is not to advantage.

There are many men die; God wreſts away the life of the world from them; hee makes men to ſuffer in the fleſh, whether they will or no; their wiſdom and ſtrength he breaks it off from them; but the ſpirit is not ingaged for every one; and therefore they have no reſurrection, except it be to ſhame, and everlaſting contempt: But when the ſpirit is ingaged, *yea, ſaith the ſpirit,*

rit, then we are ſure, here's a good pledge; wee may well lay downe our life in his hands, he will give a good account of it: Lay down theſe, and let theſe appearances goe; be content to ſuffer in theſe appearances, and I will make thee reign in more glorious appearances, *yea, ſaith the ſpirit*; this was Chriſts ſurety, he was crucified in the fleſh, and quickned in the ſpirit; and therefore *by the eternall ſpirit he offered up himſelfe*; Becauſe the ſpirit knows to what advantage, he takes away the life of Saints from them; I ſpeak myſtically, though the life of the body be both a part, and a figure hereof: but I ſpeak of life more myſtically; the ſpirit knowes to what advantage hee ſnatches away our life; our life and content in ſuch an ordinance, in peace and proſperity; he knowes to what advantage hee doth it, and therefore he is bold to doe it; Give me thy life, ſaith he, becauſe he knows how to repay us againe; the ſpirit undertook for Chriſt, and yet, Chriſt was crucified by the hands of ſinners, by cruell hands, *Whom ye by cruell hands have murdered*, and yet was offered up by the eternall ſpirit (*Heb.* 9.14.) So that God may ſuffer the miniſtration of terrible things to take away our life from us; but the ſpirit is become

ſurety

ſurety to reſtore it againe; hee may make *Pilate*, and *Herod*, and the *Jews*, and the ſouldiers, his inſtruments to take away the life of Chriſt, but he ſtands bound to recompence and make good this life againe: So he may make uſe of *ſinne*, and of *temptation*, and of creature *failings* to crucifie us, but ſtill ſo long as hee is bound for our life, it is no matter what the inſtrument is, what the hand is by which wee die, if that the Lord be ſurety to us.

Now the engagement of the ſpirit is to theſe things; they ſhall have reſt, they reſt from their labours, and their workes follow them: I crucifie them in the fleſh, wherein there is unquietneſſe enough, and reſtleſneſſe enough, and I will give them reſt in my ſelf; I crucifie them in the fleſh wherein they are working, and their workes are full of imperfection, and they muſt all come to judgement, and their workes muſt bee burnt, and paſſe thorow the fire; now there ſhall more glorious works follow them.

We ſhall never worke indeed till we have ceaſed from working: Hee that hath entered into reſt, ceaſeth from his workes, as God doth from his: there are both theſe things here ſpoken of, they ſhall reſt from their labors, and

and their works ſhall follow them: I but ſhall wee not worke? Yea, ye ſhall worke and more glorioully then ye did before, *The only working is in reſt*; they ſhall have other gets works follow them then went before them, to judgement; theſe are the onely workes which follow after judgement; thoſe works, which when the Lord hath ſlaine us, hee himſelfe by his owne Spirit, brings forth in us; for then there is nothing of man, of the fleſh ſavours in theſe workes; but all of God and the Spirit, all of purity, of holineſſe, and of a divine principle.

The Uſe and Application, is,

To *reconcile* ye to death, to this dying in the Lord; if ye did but conſider that it is a *dying in the Lord*, I need not ſpeak any thing to reconcile yee; wicked men die in the *wrath* of God, but ye die in the *love* and *glory* of God; their life is *extorted* from them; your life is ſweetly *yeelded up*; it is drawne forth by a greater life, a greater life comes and takes poſſeſſion of you, and ſo diſpoſſeſſes this life. But I would alſo uſe, an argument of pitty to ye; Look upon the Lord whom you have pierced, ſhadowed and clouded; your wall hath been built up

against

againſt his window; you have had your day, Is it not fitting the Lord ſhould have his day too? You have been exalted, and now the Lord muſt, and will be exalted: The Saints cannot but with a great deal of indignation reflect upon themſelves, to thinke what Idols they make of themſelves and their doings, and of other things beſides the Lord, and how the creature is pampered with it's works; *Oh this is ſomething that will redound to my honour and praiſe!* Oh beloved what an unworthy thing is this, that the Lord who gives us all, that wee ſhould have ſuch an envious eie againſt him, that we ſhould ſet up that which he hath given us againſt him; Conſider thou haſt had thy day, thy time; time hath beene that man hath been lifted up; you have ſwolne and growne big, with your own conceits; now the Lord muſt have his time; and Saints can not but give it him, and cannot but ſay, that it is fit, *He muſt encreaſe, and I muſt decreaſe.*

And if you would thus die (this that hath been ſpoken is to reconcile you to death; and now to help you to die) truly, you muſt ſee the encreaſings of the Lord, or elſe you can never decreaſe; you muſt be made wonderfully bleſſed, or elſe you

can

can never die; Bleſſedneſſe muſt deſcend from God above, or elſe you can never ſuffer your ſelves to be accurſed here below, Chriſts encreaſe muſt go before *John* Baptiſt decreaſe; The ſpirit muſt come forth in his glory, before the fleſh wither, and the flower fall: And therefore now, doe not think that you can, by any exerciſe of morality, as praiers or penance, that you can die, or offer up your ſelves, no, the Lord muſt come, and take your life from you, and he muſt take it by *love*, and by *glory*; he doth make you ſick of your ſelves, when he ſhews you a better ſtate in himſelf; *Behold all this will I give thee*; why the ſoule is aſham'd to be found here below, when it ſees how glorious it may be in the Lord.

Third and laſt Uſe.

I beſeech you if any be other waies minded, and do not delight thus to die, let them not trouble thoſe that would die; *Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*; why will ye trouble a dying man (when as he cannot live) to prolong his pain, to be ſtill fetching him with hot water, and forcing him in his miſery, why? if ſo be that ſpirituall men, if any have received the ſentence of death

death to themſelves, trouble them not, or rather pull away the pillow from under them, let them goe away quietly, let them die. You will aske, What this meanes? why truly, It is a trouble to the Saints, and to thoſe that would die & ſleep in the Lord, to bee awaken'd to any life below the Lord; *Your reaſoning is not good*; this life of reaſon, that you would have men live below the Lord, it is not a good life, wee are crucified to it, and cannot live a life below the Lord; we cannot live in any other righteouſneſſe and ſtrength; we cannot take our portion in this life; though you dreſſe up things never ſo beautifully, yet we cannot be ſatisfied. Therefore, *Let no man trouble me, for I bear in my body the marke of the Lord Jeſus.*

It is a trouble, that *David* complains of, his converſation among fleſhly and carnall men; there are men (and truely they are profeſſours, and Saints too) that can bear nothing of ſpirituall diſcoveries, and of an higher light then they have knowne, but they will be ſtill twitching and pulling at it, ſtill troubling the Saints, and ſtill keeping up thoſe things which God hath blaſted and is going out of. *No man can receive any*

thing, *but what is given him of God*; and yee cannot die to theſe things, who yet live in them; till God come and take away your life, till hee come by a revelation of himſelf in an higher glory: And God forbid any other ſhould take away your life from you, and make you die ſooner then you ſhould, for till the Lord come and take away your life from you, you can never die: But then doe not trouble thoſe that are dying.

And laſtly, let us all look upon it as our bleſſedneſſe to die; *Bleſſed are the dead that die in the Lord.* Better is the higher appearance of God, then the lower; it is better when the Lord goes out of appearances, then when he comes in them; for it was better with Chriſt when he laid down this Tabernacle of his, then when he came into it, then when he came out of his mothers wombe.

And it is the way by which God ſaves us even in childe-bearing, 1 *Tim.* 2. *ult. Notwithſtanding ſhe ſhall be ſaved in childe-bearing*; which words are an *allegory*; and by the woman there, is meant every one of us, as we are in our *weak* eſtate, thats the woman; till the glory of the Lord be fully riſen up-

on us, till we become *men* in Christ: while we are in weakness, wee are that woman, and our saving is in *childe-bearing*; and you know every woman in childe-bearing receives her life anew, passeth thorow a death, and then brings forth life: Even so is it here with us, we are continually in travel and passe thorow the pangs and sorrows of death, in all lower appearances, and God is still bringing forth himselfe in an higher appearance to us; he is rising higher, and this is our life and salvation, and when wee see not God at this work, it is a dead and dull time, and the Saints do not know how to passe away their time, and therefore it is the best time, when they see these terrible things which must bee before the day of childe-bearing.

God is bringing forth glorious things in the hearts of men, and in the state of the world, but all this must be thorow suffering. The Lord will crucifie all comforts, in Church and State, in our hearts and conditions, and then he will bring them forth in a more durable and glorious state.

THE

THE BLESSED DEATH.

Revel. 14. ver. 13.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works doe follow them.

HERE is a blessed voice from heaven, a voice that pronounceth blessednesse, and all that hear this voice they are indeed blessed ones, the life of the world must take its rise from the pronounciation of this voice from heaven, from this cry; we shall

never ſee the new heaven, nor the new earth, untill this old heaven and earth paſſe away, *I heard* (ſaith he) *a voice from heaven, ſaying*: tis ſometimes an expreſſion of the *eminency* of Gods declaring a thing; as in *Rom.* 1. The righteouſneſſe of God is *revealed from heaven*; the wrath of God is revealed from heaven; that is, tis revealed in the moſt eminent way, and after a moſt demonſtrative manner. So here, *I heard a voice from heaven*, that is, for the eminency of the ſignification of the thing; it was ſignified with ſuch an eminency and power to *John*, that he cals it a voice from heaven; this is the myſtery of it.

And it ſignifies how that God will eminently declare this thing in the world, he will make men ſeek death rather then life; he will make them ſee a *bleſſedneſſe in dying* in the Lord, he will give ſuch an eminent teſtimony of this, that it ſhall bee as a voice from heaven for the power of it, for the certainty of it, for the clearneſſe of it.

Here is comfort for all that wait for the ſalvation of *Iſrael*, to all that are looking for that ſame day of mourning to the fleſh, when the mourners ſhal rejoyce, ſeeing their great enemy to fall.

I heard a voice from heaven, ſaying, Bleſſed are the dead that die in the Lord: Tis not only a ſeal unto, and confirmation of, the *bleſſednesse* and happineſs of that ſtate of dying in the Lord: but likewiſe a ſeale unto the *certainty* of the thing, it ſhall be done: all that are in the Lord ſhall be thus bleſſed; they ſhall die in the Lord, for a voice from heaven hath ſpoken it, This ſhall be thus and thus, for the mouth of the Lord hath ſpoken it.

It may likewiſe ſignifie unto us, how that the Lord doth *within* us proclaime this ſame; within us after a moſt wonderfull manner, as by a voice from heaven; and that I deſire to put the Saints upon, conferring with their own *experience*, whether this voice be not now heard, as from heaven; *Bleſſed are the dead*; whether the Lord doth not repreſent this ſame dying in the Lord, under all the ſweetneſſe and amiableneſſe, and delightfulneſſe unto Saints that may be, more then to live? Oh this dying in the Lord tis ſweet! And the Lord doth thus repreſent it, in the ſpirits of his Saints by his Spirit: Look upon Saint *Paul*, when he ſaith, *I count all things as loſſe and dung*. God is now calling out his Saints to expoſe themſelves to the loſſe of all things, name,

credit, and to the losse of that place which they had in the hearts of friends, to be accounted mad men, any thing for this dying in the Lord, Is not this a voice from heaven, saying in the world, *Blessed are the dead that die in the Lord*? This voice from heaven speaks in the Saints, and speaks from the Saints unto the world, if you see Saints that doe now die, unto all things below God, that die in the light, expire and breathe out in the Lord, and in his spirit, not desiring to be any thing but what they are in him, and in his spirit; why this is a voice from heaven to you proclaiming the blessednesse of this thing. When Jesus Christ was lifted up upon the crosse was it not a voice from heaven, saying, Blessed is hee that is crucified to this world, the very *person*, I say, did proclaim this, when as you see those that have as the Apostle saith, whereof to boast in the flesh, as might Christ, he might have lived in the righteousnesse of the Law, wherein he was perfect, you see him die and yield up that same state of his, and those enjoyments of his, and that condition of his, why this made that which was a *curse* before to be a *blessing*, *Cursed is every one that hangs on a tree*, and blessed is every one now that dies in the Lord.

A

A voice from heaven, saying, Write, this same shall bee spoken before it bee generally received and closed with in the world; there must be a time to speake it, and then it shall stand as a *Record*, as a testimony against the world, and *worldly Saints* that will not die; The Lord writes this before you, before he writes it in you: Hee takes some mens persons for a table, as it were, upon which he writes this.

I heard a voice, saying, Write, for there shall be the *greatest opposition* against this dying in the Lord, against this breaking forth of the glory of God, slaying and crucifying men to all things below God, there shall be such opposition, that if it were not written, there would bee no remembrance of such a thing in the world. God will write it, and preserve such monuments of it: And as it is said to *Daniel*, *Thou shalt stand up in this lot, and thou shalt prophesie* (it is said here to *John*) *before many Kings and people.*

But the maine thing in the text is that which is pronounced, and tis this, Blessed are the dead which die in the Lord; I have entered into the words in another place, and have divided them into these two parts, Here's an *Ordinance*; and here's the *Ratification* of it; The ordinance is of *indempnity*,

Priviledge and immunity, to thoſe that dye in the Lord; and the ratification of it is by the *Spirit*; *Yea, ſaith the Spirit*; and he gives the reaſon, *That they may reſt from their labours, and their workes follow them.*

I have ſpoken concerning the dying in the Lord; the ſumme whereof, is this, That a ſpirituall death doth awaite all that are in the Lord; and this death of theirs, it is an expiring and breathing out into the Lord; they dye in the Lord, and they dye into the Lord; it is the Lord that ſlayes them, and receives them when they dye; it is the Spirit blowing upon graſſe, that makes graſſe to wither; tis the coming forth of God in a greater glory and brightneſſe, that doth ſlay that communion which we have with him, and thoſe enjoyments which we have of him, in a lower and darker way; for this dying in the Lord, it is not onely a dying unto prophaneneſſe, and evill things of the world, but a dying unto all the religion of the world; a dying to thoſe comforts and enjoyments that we have while we are but children; even as Chriſt, *He did not dy until he had fulfilled all righteouſneſſe*: So that until that we are brought forth in the very higheſt glory, why, wee ſhould be ſtill dying; and yet it is but one death,

death, onely carried through ſo many ſteps.

Now I ſhall ſpeake a little, concerning the *Ratification* of this Ordinance; it is an Ordinance of Heaven, *I heard a voice from Heaven, ſaying, Write, Bleſſed are the dead:* The Spirit comes and ſeales this Ordinance, *Yea, ſaith the Spirit*: The Spirit undertakes, and without the Spirits undertaking, it were an hard venture: Indeed it were impoſſible, that we ſhould willingly offer up our ſelves, if it were not through the *eternall Spirit*; if the Spirit did not become a ſurety to us; that ſo dying, we ſhould not loſe our life, but finde it. *Yea, ſaith the Spirit*, let this Tabernacle be diſſolved, let theſe enjoyments periſh, and *yee ſhall reſt from your labours, and your workes ſhall follow you.*

Here are the two waies by which the Spirit doth make good the advantage of dying in the Lord.

1. *We reſt from our labours*; while there is any *labour*, there is ſo much of *death*; and when we come to be delivered into the *life of God*, we come to be delivered quite from our labours: The life of the *fleſh* is labour; While we are in the fleſh, we *labour*; and this labour is *death*; tis the life of the fleſh; but tis death: The principle of the fleſh, it is a principle of *working*, and a principle of *ſeeking*;

ing; and the reason is, because it is a principle of *emptinesse*, and *non-enjoyment*; it is a principle of *privation*, darknesse, want and necessity, and therfore a principle of labour, hunger and thirst; for where there is not satisfaction, there must needs be labour, and seeking after satisfaction. Now this is the state of men in the flesh, we are cut off from God; we see God to be *one*, and our selves to be *another*; and when God hath reconciled us to himselfe, why this reconciliation and union is discovered but imperfectly by us, at first; and we see something, It may be, of grace, held forth to us; but we have still mixtures of darknesse and doubtings, and we thinke there is something to be done: I must repent and believe; I must stirre up the Spirit, and I must walke in such a way, and the like: So that, I say, all this while the soule is suspended from enjoyment; and tis certaine, that God and that soule are not one, but are twaine in a great measure; the soule is not where it would be; the soule is not that which it would be; and therefore it is working: for when we come to rest and satisfaction, then we cease; when a stone is come to its center, it stirs no more; shoote an arrow, and it is restlesse, till it come to the earth; and so are

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our hearts; and so is this principle wherein we lye, and are lockt up; this same fleshly principle, flesh, it is a principle of seeking, desiring, and not of enjoying; and so there is nothing but toyle and labour in it: But now when the Lord hath slaine the soule, and when he hath taken him out of this principle of flesh, that is, taken him out of himselfe, that he sees himselfe, his being, and his acting, even scattered to the foure windes, and can never be gathered together againe; he sees, as *David* saith, *None in Heaven, but the Lord, and none in earth, in comparison of him*: He sees, that himselfe, and his actings, have beene but a veile upon the Lord, and the meanes wherein he hath sought the Lord, and wherein God hath presented himselfe to the soule, they have beene rather a veile upon the face of God, out of condescension to the Creature, rather then set to make knowne the face of God: Now when the soule comes to dye to these, and to see that God is nigh him in *his heart and mouth*; and that there is a more immediate communion with him, and enjoyment of him, even in the spirit, without any thing intervening betweene him and his soule; then he comes to see himselfe to be possest of all; then he

then he is ceaſt from his labour; then he is at reſt; then he is in liberty: *Where the Spirit of the Lord is, there is liberty.* I would not diſcourage any poor creature, that doth not finde it thus with him; where the *word made fleſh* is, there is *life*, and ther's a good condition, and it ſhall breake forth into glory, at length; *God will bring forth judgement unto victory*; but *where the Lord, the Spirit is*, there is *liberty*, there is power indeed; the ſoule ſees it ſelfe there poſſeſt of all: And therefore, what ſhould I travell, or labour for any thing? as if I had not that which I deſire? Whereas we are in poſſeſſion of all things, if the Spirit of the Lord be riſen upon us.

Yet I doe not ſay, but there are degrees of this ſpirit in us; and every degree of this ſpirit in us, removes us farther and farther from the fleſh.

The preſent enjoyments of moſt Saints, may be likened to *Zacharies* day, that was *neither day nor night*, neither light nor dark, but a mixture of both; but *in the evening there ſhall be light*; God will ſtill be carrying on this diſcovery of himſelfe, this appearance of his in Spirit. And though that which hath appeared of him, may ſuffer eclypſes, may ſeeme to be ſuppreſt, yet it ſhal remain, as a *written Record*, and it ſhal ſpring up the faſter, afterwards. That's

That's the firſt advantage, they reſt from their labours; there is no labour to him that is dead in the Lord, and is quickened in the Spirit; no labour for righteouſneſſe, or pardon of ſinne, for he ſees his ſinnes are pardoned, for his names ſake; he ſees, that everlaſting righteouſneſſe is riſen upon him: no labour for ſuch and ſuch graces, for he hath the root of them all in himſelfe: therefore he waites, and knowes, that he is as happy in waiting, through the Spirit of Chriſt enabling him ſo to doe, as if he had and did enjoy them, he knowes, that the actings of grace, his life is not concerned in them, but onely is revealed and brought forth by them: He waites, and is as happy, when he is ſtraitned, as when he is enlarged; as happy, when he is clouded, as when he hath the Sun ſhining upon him; *He is nothing, but what he would be; and would be nothing, but what he is*: The ſpirit now is become his life; *The Lord maintaines my lot*; and it is not ſuch a ſtock of grace I truſt to.

The Lord ſhall maintaine the ſweetneſſe and graciouſneſſe of my ſpirit; he will enable me to bring forth things, new and old; and make rivers of waters flow out of my belly: Therefore judge not me by what

you see come forth from me, none judges me but the Lord; I am above my owne judgement, I cannot judge my selfe, except it be in the Lord, for that I am onely in the Lord.

This is the condition of one in the spirit, he rests from his labour; he hath not such designes of setting up himselfe; nor such designes of bringing this thing, and the other thing, about; as if the glory of God, or his life, depended upon any created thing. This must be, or else we are undone; no, he rests from his labour; he sees, that God is he that worketh all, after the councell of his owne will; and so thou beest glorified, no matter what becomes of me; he puts all upon the Lord, and casts all the care upon him.

The next thing is this, *His workes follow him:* this is the second thing that makes good the advantage of dying in the Lord. If a man can part with his life, and have his life, and suffer his workes to be burnt, and yet have them; if a man can be weake, and yet remaine strong; if he can be stript of righteousnesse, and yet be all glorious: what difficulty is there then in driving this bargaine?

Blessed are the dead that dye in the Lord; that dye

dye in all their workes and actings; that ſay of prayer, tis not; and of all things elſe, they are nothing; and that doe not put their life, nor hang their comfort upon theſe things.

Why, but what a thing is this, may ſome ſay: Doth not the Apoſtle ſay, *Have a care to maintaine good workes*? What? ſhall good workes goe out of the world? what a world ſhall we have then, if we have no edifying of one another, and ſhewing love to the members of Chriſt?

Why, here's a great miſtake, as if Chriſt came to remove good workes out of the world; no, we ſhall never know what good works are, til the Lord come to be the worker of them; an evill tree cannot bring forth good fruit, and a good tree cannot bring forth evill fruit. And ſo much as there is of mixture (the Lord and us mixed together) ſo much there is of imperfection in all our works, till the Lord come and ſwallow ye up of life; ye ſhall never ſee good workes indeed, till the ſpirit ſwallow up fleſh; till the actings of God ſwallow up the actings of the Creature; till the Creature be dead in it ſelfe, and move onely, as it is moved by the Lord: This is that, I confeſſe, may be as much miſtaken, as any thing

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in the world, nor cannot be prevented by words; but God muſt teach yee, and ſteere yee by the ſpirit; onely this I ſay, that untill the Spirit of God doe come and fill thy heart, thou art under the Law of doing, but art not filled with power to doe: And when the Spirit of God doth come and crucifie us to all theſe actings of ours, and doth bring forth himſelfe in us, as our righteouſneſſe and ſtrength, we ſhall not want liberty to act.

But it were well there were not ſo much formality in Chriſtians, as to reſolve their actings into ſuch principles, as becauſe a time is come, a day is come; and becauſe it is now expected: And that we did not take up things by cuſtome, as that when we doe fall a company of Chriſtians together; we muſt diſcourſe, whether the Spirit ſaith, yea, or no: I ſay, it were well there were not formalty in this.

But when the Lord fils us with himſelfe, and ſo ſlayes us in our ſelves, we ſhall be carried forth to act more then ever, *I am come that you might have life, and that you might have it more abundantly*, ſaith our Saviour: And in the 7. *John*, *He that believes in me, out of his belly ſhall flow rivers of living water.* (O, how

how great a mistake is there in this point!) The truth is, the reason why we act no more, and why we act so formally, it is because we are not yet slaine and crucified in our selves: The pillars of the flesh must shake and tremble, and be pulled away, before the Lord, our righteousnesse and strength; we must see our selves to be Orphans and Fatherlesse; God will *leade us into a wildernesse*; the *Sun* shall be *darkened* in our *Heavens*, before the *Lord* doth *arise* upon us, and doth bring us forth in his own selfe, and righteousnesse, which he will doe.

I heard a voice from Heaven, saying unto me, Write, Blessed are the dead that dye in the Lord; I have but one thing more, and that is, Whereas upon the discovery of Christ, of the Spirit dwelling in the Saints, great things are expected from the Saints: What workes doe yee, saith the world, whereby it may appeare? Truly Brethren, these workes doe but stay untill that this same *fleshly principle* be *quite destroyed*; till the seven plagues be fulfilled upon this same whorish flesh of ours; I will but give you one Scripture for it, and that is, *Revel.* 15. last. *And the Temple was filled with smoke from the glory of God, and no man was able to enter into the Temple,*

till the ſeven plagues of the ſeven Angels were fulfilled.

In the ſame Chapter, a little before, yee reade, *And after that I looked, and behold the Temple of the Tabernacle, of the Teſtimony in Heaven, was opened.* Yee know, that the Apoſtle ſaith, that *the Temple* of God *are yee : The opening of the Tabernacle of the Teſtimony in Heaven*, it is the opening and *revealing of Chriſt in the Saints* : And this is that which God hath begun to doe in theſe daies ; he is advancing towards this point; he is upon his way. Now we doe expect it may be, that *Great things ſhould ſhew forth themſelves in thoſe in whom Chriſt is riſen from the dead*: Truly yee muſt know from this Scripture, and better from experience (for experience makes it good) that there is an abundance of fleſh to be ſlaine, *ſeven vials* to be poured forth upon this *earthly* and fleſhly *principle* of ours, whereby we doe looke upon our ſelves as *ſomething from the Lord*; as if we, and our performances, and actings were ; as if we muſt doe ſomething, and God the reſt. I ſay, till the Lord hath fully drawne us up into himſelfe, and quite blotted out the name of Us, or I, there is none able to enter into the Temple ; that is, we cannot make out the glory of Chriſt in us ; nor ſhall it be ſpoken,

ſpoken, *For no fleſh ſhall glory in his preſence;* and our fleſh would come in, and have a part in glory, if the Lord did not ſuſpend this. As Chriſt held all his ſweet ſpeeches till *Judas* went: ſo Chriſt detaines his ſweet ſpeeches from us, till the ſeven plagues are poured forth; till the fleſh be conſumed: Theſe plagues are for your fleſh, therefore looke not dreadfully upon them: And be not miſtaken in any thing I ſpeake, in reſpect to the *Revelations*; for though we ſpeake this thing in the myſtery, yet we doe not deny the Hiſtory: Theſe things ſhall be fulfilled to the outward ſenſes of men, and that worldly Antichriſt ſhall be deſtroyed. But as Antichriſt doth grow out of the inward man, ſo Antichriſt muſt firſt be deſtroyed in the inward man; for out of the ſame fleſhly principle did that ſame outward worſhip grow; and when once he is deſtroyed in the hearts of Saints, then ſoone will that outward man of ſinne fall. But this I ſay, whiſe there is *ſmoke in the Temple*, there is much of darkneſſe in us; we are ſometimes darke, and ſometimes light; ſometimes weake, and againe, ſtrong; and this laſts untill the ſeven plagues are poured forth.

The true voice of CHRIST.

1 Joh. 15, 16.

Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him.

For all that is in the world, the luſt of the fleſh, the luſt of the eye, and the pride of life, is not of the Father, but is of the world.

YEE have here the proper Doctrine of the Goſpel, the true voice of Chriſt: When ever yee hear Chriſt ſpeaking, yee hear him diſparaging the world. Jeſus Chriſt *came out of the boſome of the Father to reveal the Father*; and if he be true to this deſign, he muſt neceſſarily diſparage the world; he muſt rend this veil.

It is an hard ſaying, ſay the Diſciples, *who can bear it?* When Jeſus Chriſt told them,

that the flesh profited nothing, and that the spirit quickened, *This is an hard saying, who can bear it?* The Gospel is many times accused of liberty, but it is a searching Doctrine. There is nothing more unsutable to that carnall vein of man, to those inbred principles of man in his corrupted estate, then the Doctrine of the Gospel, then the Spirit of Christ. As there is nothing that is more sutable and agreeable unto a man, that is renewed, then the things of the Gospel.

You have here in the words, a *Doctrine*, and an *Use*; the Doctrine is in the latter verses, 16, 17. and the Use in the 15. verse. If the world be such a slight thing, why then, *Love not the world.* Or else here you have an *Exhortation*, in the 1. verse; and then you have the *motives*, or enforcement of it, in the other.

Love not the world, there's the Exhortation: the Reason of it, because the world is not worth loving; *It is not of the Father; it passeth away.* There are two *pairs* in the Text, and there are two ro three *oppositions*: The two pairs,

1. The *world*, and the things that are in the world.

2. The *love of the Father*, and *the doing the will*

will of God. Then there are three oppositions; and they are the *Father* and the *world*. There is one opposition; *If any man love the world, the love of the Father is not in him.*

Another opposition is, the *will of God*, and the *lust of the world*; that ye have in the 17. verse. And then, *The passing away of the lust of the world*, and *the abiding of him that doth the will of God*: there's the third opposition.

I shal rather handle the words, according to the first method, and propound, first, the Doctrine, then the Use. And in making way to it, ye may consider a little the Context, *vers.* 12. *I write unto you, little Children, because your sins are forgiven you for his names sake: I write unto you, Fathers, because you have known him that is from the beginning: I write unto you, young Men, because ye have overcome the wicked one.* Here are the persons to whom the Apostle directs this Doctrine of his, and this exhortation; and we may observe, that it is to all *sorts* of Saints.

Saints are distinguished according to *degrees*; there are some that are as *little Children*, that know onely, and chiefly, the *remission of sins*: for you know, that that is the first thing we are exercised about, and taken up with, even the remission of sins; how

we shall get our sins pardoned; and this is the first thing that God shews to us, The remission of sins.

Then there are, *Fathers; I write to you, Fathers; because you have known him that is from the beginning*; from the state of little Children, wherein we know the remission of sins; we passe unto a state of *young Men*, which is the third and last state; but there is the state of Fathers between Childhood, and this state of young Men; which seems to be a contradiction, that a man should grow old before he grow young; that he should be a *Father*, before he be a *young Man*, and a strong Man. And indeed this contradiction is the main *reconcilation* of the Gospel; and it is that that may give us to understand, of the great mystery of the Gospel; That before we can come unto strength and ripenesse, unto a maturity in Christ, we must come to an old age, and decaying; we must, from our *first* knowing of Christ *after the flesh*, passe thorow a death, before we can know him after the *Spirit*; or as in the resurrection; for we know that Jesus Christ did leade us that way himself. He, that he might be renewed in Spirit, did fall to the ground, in the flesh, or in his first appearance; like a grain of wheat, which fals into the earth, that

that it may rise again in a better body: So, before we can come to be young men, and *overcome the wicked one*; before we can come to *do exploits*, and be strong in the name of our God, why we must, I say, suffer a death, and so have experience of a Resurrection; we must grow old in our first state. *I write to ye, little Children; and then I write to ye, Fathers; and last of all, to ye, young men*: So that from little Children we come to be Fathers; and Fathers, we know, are weak, decaying, and growing into their graves, and live in their Children that come up after them.

Even so doe we, in our first knowledge which we have of God, which is but carnal, and mixed with much imperfection, we decline; we become Fathers, old Men; we must dye in that, and then we shall be renewed into young Men: As the Psalmist saith, *Thou renewest mine age like an Eagle*; So, I write to ye, Fathers, *Because ye have known him that is from the beginning*; Which shews to us what it is that makes those that were little Children, to become Fathers; what makes them to dye, and to passe away, why it is the knowledge and *appearance* of him that *was from the beginning*. Truly, while we doe onely know things that are of *yesterday*,

ſterday, why we are ſtrong, rich and mighty, we are high in our own conceits; but when we know him that is from the beginning, this makes our plumes to fall, it makes us to dye. (As the Queen of *Sheba*, when ſhe ſaw the glory of *Salomon*, the Text ſaies, *She had no more ſpirit left in her*) Then we account all our knowledge that we had before, but ignorance; and all our ſtrength, weakneſſe: then we become as Fathers, old men, that do even wait for our change, till it come.

Theſe are they to whom the Apoſtle directs this Epiſtle of his.

Now that which the Apoſtle here pronounces of the world, it is this, That *its not of the Father; For all that is in the world, the luſt of the fleſh, the luſt of the eye, and the pride of life, it is not of the Father, but is of this world.*

1. I ſhall open the words to ye; all that is in the world; there are many ſweet things that are couched in all theſe expreſſions: As for the comprehenſiveneſſe of the object or ſubject on which the Apoſtle diſcourſes here; I ſhall leave that till anon.

Firſt then, What the world is; and then, What it is to be in the world; and then, What

What the Father is, and what it is to be of the Father; then, What that passing away, is; What the lust of the world is, and the passing of it away; and what the will of God is, and the abiding of it for ever.

The world, its known (as all things are, while we know them, by an *imperfect* knowledge its known) best by its *opposition* or *relation*.

Why then the opposition here, by which we must know what the world is, is the *Father*; So that in opening the one, we must open the other; and the Father being he indeed, from whom all things spring, by whom they were created; by the knowledg of him we have the knowledg of all things. So that, if God have once set up such and such a light in the soul, by which it knows him: why, by that light it is able to judg *all things*, both Angels and Men: So that then, here seems to be in this opposition held forth unto us, this account of God, and of the world.

That God he is the *Originall*, I say, the Originall glory of all things: And the world, why this is a glory that is sent out from him, and by him; a *Copy*, as it were, of him;

him; God he is the Originall, and this world is a Copy; God is the *true substantiall* glory, and this is a *shadowy, representative* glory; God is an *eternall* and *immutable* glory, and this world is a *mutable* and *transitory* glory; God is the *Father*, and this world is a *birth* that comes from him; tis something of God, and of his fulnesse, brought forth in *changeable shapes* and appearances: This is the world.

In the Etymology of the word, or the Alliance of it, it signifies that which is sometime used, to expresse the adornment of Women, Κοσμος, *Ornatus muliebris*. And the truth is, this world, according as its known by most, yea, by us all naturally, its nothing else but the *Ornament* of a *Strumpet*; it is nothing else but such a vanity as doth bewitch and draw away the heart of the simple, to their ruine for ever, as a Strumpet that's curiously dreſt: Truly we may compare this world to a Strumpet which you see, but her back, and her Ornaments, and her good cloaths that are upon her; and when she turnes her face, you see there, perhaps, that which doth as much take you off, as the other did invite you to admire this. So is this world, when it is opened in the nature and principle of it, its meerly indeed a

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trapping and covering of that which is nought, which is foul, which is corrupt; like the ſepulchres which our Savior ſpeaks of, which had nothing within them, but dead mens bones, but without painted and glorious; So is the world.

But becauſe that the world comes from God, why therefore ſure the world is good, and hath ſomething of God in it, and therfore this account onely of the world ſeems not to be to the honour of him that was the maker of it; therefore we muſt know, that when the Apoſtle ſpeaks of the world here, he ſpeaks of it in an *ill ſence*; he ſpeaks of it, as its *the object of luſt*; ſo he ſaith, *the world paſſeth away, and the luſt thereof*: It is true, the world it hath a foundation, and that foundation is God; it hath a ſpirit in it, and that ſpirit is God; and it hath a ſubſtance, and that ſubſtance is God; it hath in it a witneſſe, and a teſtimony, and that which it doth bear witneſſe unto is God; for all theſe things our fruitfull ſeaſons, and the food and gladneſſe wherewith our hearts are fill'd, why they are the witnes of God. *The heavens declare the glory of God*, &c. All thoſe good things which we enjoy ſutable to our ſences and outward

man;

man; they are such as bear witnes of higher, and more spirituall things, of that which is durable riches and righteousnesse, which is bread of heaven indeed; and when the Spirit of God comes, and fils us, and these things to us, why then wee are with God in this world, wee enjoy him, and converse with him in every thing. But take the world according to that use which most have of it, and according to that same sutableness, that light wherein its seen by most men, and so it is a meer shew, and that which passeth away: the world, according as most men know it, is meerly as a stage-play, wherein persons doe act parts, there's none comes up in his own proper forme; but every one doth personate another, every one is in a disguise: Those that doe only know the persons by their habit, and the like; as one like a King, and another representing another person; why when they see them stript of this disguise, they know them no more then if they had never seen them; they knew them while the play endured, and when they came in to act their parts, they could say, here is the King; but when they are gone they know them not, they having no knowledge of the persons, but of their disguise. Such

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is this world; God cloathes himself with this creation, and comes forth int his creation, as it were, in strange formes and disguises. And those that doe know only the forme, and see only the disguise, and doe not know the person that appears in and under all these forms, under these disguises; why, I say they are at the greatest losse that may be, when the world passeth away, and when the stage is done.

Thus we have spoken something what the world is. Now what is the lust of the world. It comes from a word, which signifies not only the minde, but signifies the *waxing pale* of a mans countenance, a *precipitant* wrath; *fierce anger*; and so lust signifies a desire that hath an *hot fire* in it; and this shews both the *impotency* of the lust of the world, and the *uncleanesse* of it. It shewes the impotency of it; for that which a man can make good by reason we know, he never comes to back it with his passion, and that which a man can command with serenity of spirit, he never goes out against it in a boisterous way, because he can easily command it. God saith only, *I will*, as it follows afterward; he that doth the *will* of God abides for ever; God saith only, *I will*, and *it is so*. Now the creature, he not in-

indeed being one with God in his dark and unregenerate ſtate, not being one with happineſſe and eternall life; not ſitting and dwelling in him, who is the centre of all things, and who hath an immediate acceſſe to every thing he wils, preſently, I ſay, hath an immediate acceſſe to it by his will; man not dwelling in God thus; but being caſt off to the *ends of the earth*, and *ſeeing* himſelf *divided* from happineſſe, why he would fain live happily; and he catcheth at it, and he burns, and is diſtemper'd, becauſe he doth not apprehend the thing to be within his compaſſe, he doth not ſee himſelf able to command it; here's the weakneſſe of this luſt; and the foulneſſe of it alſo doth appear after the ſame manner; for the ſoul is by this luſt changed from its *own nature*, from its own native purity; to the *ſimilitude* of that very thing which it luſts after, and here is the defilement of the luſt; that even as the fire changeth the wood that is laid upon it into its own nature and likeneſſe, ſo this luſt after the things of the world, it aſſimulates and turns man into that object or forme, which he luſts after: So that the luſt of the world, it is a weak thing, and it is a polluted thing; it is indeed (if you would ask me what it is) as it

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is a creature of God: for every desire of lust its a creature of God, though as they are deprived, they are not properly cal'd this Creation; he made light and darknes, yet not by the same hand, for they are different works: but if you would ask mee, what this is, as it is Gods work?) Truly it is a *desire after God in the dark*; it is a desire after God insomuch as tis a desire after *happinesse*; for happinesse *interpretatively*, is *God*; *Why callest thou me good*, saith Christ, *there is none good but God*: The man was not so well principled, but Christ tels him so; And therefore that soul that seeks after any *good* seeks after *God*, though it know him not, when his desire is interpreted, it is God he seeks after; Therefore it is said of *Jesus Christ*, that he is the *desire of all Nations*; when God is shaking the heavens, and the earth; the Saints see God their *mark*, but the world doth not see him. *David* saith, *Whom have I in heaven but thee, and in the earth in comparison of thee?* So that here's the difference between Saints and the world, the world they lust in the *dark*, and the Saints they desire in the *light*, the world desire *they know not what*, the Saints *know what they desire*; As Christ saith to the woman of *Samaria*; *Ye worship*, saith he, *ye know not what*; they

worship the created forms of happiness, they call the wedge of gold, their hope; here's a worshipping they know not what, they worship the very mutable and changeable forms of the creature; *And they turn the glory of God* (as in *Rom.* 1.) *into the likeneſſe of four-footed beaſts*; for while they say a four-footed beast shall be my Saviour, doe they not turn the glory of God into that similitude? *We will ride upon horſes.*

So that every wicked man is a *riddle*, and his desires are riddles, and he cannot expound himself, nor his desires; but when Christ and the Spirit comes, why he saith, *I know whom you seek, Jeſus of Nazareth*; The poor woman sought the *dead bodie*, for Jesus of *Nazareth*; but *he is not here, he is riſen*; So the Spirit saith, Thou seekest ease, rest, and honour, it is not heard, this is not the riches and honour, its ascended, Riches are *above*, there are *durable riches and righteouſneſſe*, these are but outward forms of honour and riches, these are but witnesses to the true riches and honour; So that here's that which every wicked man travels of, and labours in; he travels to bring forth happinesse, and brings forth winde; because he knows not who the true happinesse is; he

he travels *in the fire* for ſatisfaction, and loſeth his deſire, becauſe he knows not who the true ſatisfaction is, this is the luſt of the world.

Now the two next things that I am to open, is, What is the *Father?* and what is *the will of God?* for theſe are ſet in oppoſition to the world, and the luſt thereof.

The Father therefore is that glory which all the forms and appearances of this creation doe bear witneſſe unto; it was he that brought forth all theſe things, and that doth ſhew himſelf by them all; it is he that anſwers to all theſe things; there is not any thing in earth, but there is a glory anſwering to it in heaven; there is a glory in God that anſwers to every glory of this creation; and that glory that is in God, why it is but *one glory*, it is not ſcattered and divided as things are here; but God hath ſpoke out this ſame glory, which is himſelf, by a great deal of *variety*, becauſe there is no created appearance that can ſpeak him forth *ſingly*: And therefore there muſt be an accumulation of many things, there muſt be a variety, that ſo one thing may give us a little of this glory, and another thing may hold forth a little more, one

holds forth this appearance, another holds forth that appearance; here's a little, and there's a little.

But now what is *the will of God*, which is contrary to the luſt of the world? Why truly the will of God, it is no other then *God himſelfe*; it is God working in us, and by us, after the manner of a will.

The will; Firſt, to ſpeak of that: the will, we know, it is that ſame *perfective faculty* (as I may ſo call it) *of the ſoule, whereby the ſoul doth put the laſt hand and ſtroke unto every thing that is to be done.* For ſo the ſoul doth for a time *prove* things in the *underſtanding*; and there it doth try them, and lift them; and then it doth begin to *affect* them, and encline to them; and then it *wils* them, that will is the laſt and *concluding* act of the ſoul: So the Lord he is in us after this manner; he is in us, as *light*; and he is in us, as *love*, to draw; Light *diſcovering*, Love *drawing* and enclining; and he is in us, as a will, *concluding* and determining.

This will of God is the *Spirit* of God, which doth luſt in Saints, againſt that *fleſhly* part which luſts in them, as they be *naturall*: Ye know what the Apoſtle ſaith, *That the fleſh luſteth againſt the ſpirit; for theſe are contrary:*

trary : ſo that I cannot doe the things that I would.

The ſpirit is in us, at firſt, but in a weak appearance, and working, and doth ſuffer himſelf to be prevail'd againſt by the fleſh: and ſo a poor Saint, in his infirmities, cannot do that good which he would : but then the ſpirit, by permitting the fleſh to oppoſe him, and bear him down, he doth thereby get an advantage of the fleſh; and for that very act, takes vengeance on the fleſh, and the will of it, and puts that down, and then the carnall part in us cannot do the evil that it would; and ſo here's fleſh and ſpirit luſting, and it is a Tragi-Comedy, for the fleſh hath the worſt. Firſt, the fleſh comes to take down the ſpirit, and grieves the ſpirit, and pierces Chriſt; and then Chriſt he riſeth, and takes vengeance of his adverſary; and he bruiſes the Serpents head, that hath been biting at his heel.

This is the *will* of God, even the Spirit of God in Saints, which luſteth againſt the fleſh in Saints. And this ſame will of God is that which is uncloathing the naked appearance of God, and bringing it forth unto us, and within us: It is taking off the veil that is upon the Lord ſtill: This is

the luſt of the ſpirit, to deliver us from that ſame guil of the Devil, who doth by the vail and form of the Creature, carry us away from that which is ſubſtance, to which all theſe forms do but bear witneſſe.

So that that which the Lord doth in Saints, is, he hath conſtituted them in a double principle, a fleſhly and a ſpirituall one; and theſe are continually fighting, till the ſpirit do get the better; and the way that the ſpirit uſes, is, by bringing the croſſe of Chriſt upon all the glory of this world: Thus doth the Spirit bring down this world in our hearts, by bringing the croſſe of Chriſt upon us, by lifting us upon a Croſſe, by crucifying us; which he doth two waies: either to our ſenſes, or to our ſpirits; either in the fleſh, or in the Spirit; for ſo, many times, the Lord comes forth in ſad appearances, unto his people; yea, moſt ordinarily preſents bitter things to their fleſh, that ſo he may take them off from that vanity, after which their ſpirits are apt to be carried away. *Job* 33. 18, &c. *He keepeth back his ſoul from the pit, and his life from periſhing by the ſword. He is chaſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong pain. So that his life abhorreth bread, and his ſoul dainty meat. His fleſh is conſumed*

ſumed away that it cannot be ſeen, and his bones that were not ſeen, ſtick out. His ſoul draweth near unto the grave, and his life to the deſtroyers. At the 28. verſe, *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* But unto this end,

The Lord doth come forth in dark appearances, and doth put out the light and joy of our outward man, that ſo he may bring back our ſouls from the pit; that he may deliver us from thoſe ſnares that are laid for us in the Creature: Therfore it is, that he takes away a Child from a Parent that doted upon it; and a Husband from a Wife that loves him inordinately, and ſets him up inſtead of God: And thus he takes away the world from thoſe that ſet their hearts upon it, and this in very faithfulneſſe.

But the Lord doth alſo, many times, come forth in the ſpirit, and doth crucifie the world to us, even by ſpirituall diſcoveries.

And indeed, except the Spirit doth go along with that ſame chaſtening, it cannot do it; the Spirit can do it without chaſtening, but chaſtening cannot do it without the Spirit. And all that the Lord ſeeks

to do in this, is only thus much, to recover the Creation to himſelf; to recover us, and all things to himſelf; our hearts are Gods, and God is the portion of our hearts, and our ſtrength, for ever. All theſe Creatures are Gods, and do bear witneſſe of him; they ſhadow forth his glory; but we are led away from God, thorow theſe, thorow the blindneſſe that is in us; the Kingdom of the Devil is ſet up in the form of things; and he takes men with the outſide of things, ſo that they know not God by them, but ſtick in the very veil. Now the Lord comes, and rends this veil, that ſo he may ſhew us a further happineſſe, and open it more to us in higher enjoyment of himſelf; that there we may enjoy that in truth and ſubſtance, which we did enjoy here but in the ſhadow; and when the Lord hath thus rent the veil, and crucified this world to us; and ſhewed us, that that upper world doth not depend upon this world, but this world upon it (theſe forms are upheld by Heaven, and Heaven doth not depend upon theſe forms; its the word of his power which upholds all, which can uphold us without all) Then doth God, as you have it in the place before mentioned, *Job.* 33. ſaith he, *If there be an interpreter with him, a meſſenger,*

messenger, one among a thousand to shew a man his uprightnesse; to shew him where it lies in God and Christ; *Then he is gracious to him, and saith, I have found a ransom, his flesh shall be fresher then a Childs; he shall return to the daies of his youth; he shall pray unto God, and he will be favourable unto him; and he shall see his face with joy, for he will render unto man his righteousnesse, &c.*

Thus, in some measure, hath been opened to ye, what the world is, and the lust of it; what the Father is, and what his will is: Now there are two other things to be opened, and that is, what it is to be in the world, and what it is to love the world; and what it is to be of the Father, and what to do the will of God.

But I see, the time hath prevented me, and therefore all that I shall speak, shall be only in a word of Use, to apply what hath been spoken.

Ye have heard, what the world is, and what the lust of it is, I beseech ye then, Let me enforce this exhortation upon ye, *Love not the world, nor the things of this world:* Tis the use in the Text; Love not these appearances;

ances; place not your happineſſe in them; be not made *one fleſh* with them: for what is the love of the world? Love it doth *proceed* from *union*, and it *tends* to union; all things that do embrace one another, or that do unite and cloſe together in love, it is by vertue of an union in their principle and nature. (For there are ſome things between which there is ſuch oppoſition in their principle, that there can be no cloſing between them) All of us, originally, are one ſpirit with the world, or rather one fleſh indeed with it: We are *in the wicked one*; We are in the dark; We are on the *left hand* of God; for here's that which makes Light and Darkneſſe, Heaven and Hel; the World and the Word, they are, as it were, the right and left hand of God.

God can bring forth ſo much of himſelf, as ſhall make the Creature to be in a capacity, either for happineſſe, or for miſery; but to be *actuall* in neither of them, neither happy, nor miſerable; he can do ſo, and did ſo in the firſt Creation: It was in a capacity of happineſſe, or miſery; in a capacity of being married, and united, to that Orginall glory from whence it ſprang forth, and in a capacity to be divorced from it. Now all of us are, by our own wils and luſting,

luſting, fallen ſhort of the glory of God, and have embraced this world, and we ſeek for happineſſe in theſe things. Now except the Lord do call us out of this world; except he reveal himſelf, and his own glory in us, we cannot be redeemed from this world; we cannot but love this world: And therfore I tell ye this in the beginning of the exhortation, that ye may not think it a thing in your power, to deliver your ſelves from the luſt of the world; for unleſſe the Lord pull ye out, ye are one fleſh with it, and ſtrive to uphold it, as every Creature would uphold its own being.

So that remember, Originally, ye are one with the world, ye are in league with it; ye are in the ſhade of God, in outward darkneſſe; ye have deſires after happineſſe, but ye know not what that happineſſe is; ye take it to be this world; ye commit adultery and idolatry with the forms of this world, the forms of peace and plenty (true peace is only in God, and in the Spirit, and the true riches and righteouſneſſe, is in God onely) And therfore tis ſaid, He that forſakes Father and Mother, ſhall have an hundred fold, that is in God; for God is he that anſwers to all the variety of contents that are here below, and it is only his manifeſting

nifesting himself, his *calling* you to *follow him*, that can make you leave your *earthy trade*; as when Christ called *Simon Peter*, *Follow me*; then he left his net to follow Christ.

So shall ye, when the Father draws ye; No man can leave the world, unlesse God set a greater beauty in his eye, a greater lovelinesse before his face, and then ye will not need to be compelled to follow him.

Love not the world, nor the things in this world; ye have heard what vain things they are, and how they passe away like a part that is acted; it is not the Father, the true glory; Love it not; it will never be a good world, till we are broke off from the love of it; for all the quarrel that God hath to the world, is because ye love it; if ye would not love the world, ye should have it; if ye suffer the Crosse of Christ to passe upon the world, why it shall be raised up to ye again; if ye be crucified to the world, the world shall be given into ye; and this is that which God hath to do in these latter daies: I will shake Heaven, and Earth, and all Nations; I will break men in their carnall designs, and projects, and in those carnall

nall accounts which they make of this world; I will crucifie them in theſe, and I will bring them to live upon my ſelfe (this is the will and Spirit of God, and the Spirit of God in the Saints luſts after this; and ye ſay ſo, *When ſhall we have none but thee, O God, in Heaven and in Earth!*) I will doe ſo, ſaith the Lord, and make the world new again, and ye ſhall have more of the world then ye know what to do withall; ye ſhall ſet your feet upon the high places in the earth; your enemies ſubjected to ye; peace and righteouſneſſe, as a mighty river; ye ſhall have it, and ſee that which you ſo much deſire.

The Lord doth not delight ſimply to break down, but to ſet up; ye ſhall have a new Heaven and Earth alſo; and this ſhall be your happineſſe then, that ye ſhall have the world as though ye had it not; ye ſhall be no more taken with the things of the world, then if ſo be ye had them not; ye ſhall keep them in their right place; the Moon under your feet, all ſublunary glories, all theſe mutable and changeable appearances, they ſhall be under your feet, and ſo ye ſhall poſſeſſe and live only in the unchangeable; here ye ſhall ſay is this and the other thing; but the true ſubſtance in, and

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of this, and all things, is God, whom I have within me; and ſo long as I have him, he is able to bring forth continually, joy, light, content and ſatisfaction to me; and this my content and ſatisfaction is the more full and pure, by how much the more immediate from him: Then ye ſhall do the will of God, and abide for ever: This is that which God will do for us; he will gather us up to himſelf, that he may know no proſperity or adverſity: But the ſhade and ſhining out of his countenance; the clouding of his face, makes Hell; and the ſhining out of his face, makes Heaven: and when we come to dwell in the will of God, and the approachings of our Father in his preſence and power, in the light of his countenance, then we are upon a rock; then we cannot be moved; for God cannot be ſhaken: here the World, and Heaven, are ſeen in their colours; Till this, we ſee the world, or we ſee God in the world, in a falſe light, and thorow a falſe glaſſe; the glaſſe thorow which we ſee God is the form of the Creature, and ſo we miſtake him; and the light by which we ſee God, is the ſutableneſſe of the world to our ſenſes; it is our intereſt to be purged from theſe; and tis that which God is doing, and he will give a good ac-

count

count of it to his people, that they ſhall ſay, It was good that the Lord did ſhake heaven and earth, that he diſturbed our fences, and broke us in all our contents here; for by this means (by caſting this ſame ſeed into the ground) Behold there is come up a better body of peace and righteouſneſſe, then earthly peace could amount unto.



THE Saints Perſeverance.

Phil. 3. 13, 14.

But this one thing I doe, forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before. I preſſe forward to the mark, for the price of the high calling of God in Chriſt Jeſus.

THAT which God hath born in upon my ſpirit to commend unto you at this time, is that *progreſſe* it behoves Saints to make, in the knowledge of God, and that which led my thoughts unto this theame, was the obſerving of thoſe miſchiefs and

and inconveniences, which are exceeding obvious and viſible; for want of this progreſſe, from whence is it that the waies of God are evil ſpoken of, through the unſutableneſſe of the walkings of men to their principle and profeſſion; But from their ſetting down, in ſome thing that is not the end of their race; That there are ſuch offences and ſcandals in the world, there is none of ye can be ignorant; that there are ſuch complaints of men, that they are high in their principles and low in their actings; and too too abundant experience maketh it good daily; and that which the Lord hath put into my mouth, for to anſwer theſe objections that have been made againſt the diſcoveries of God, hath been ſomething of this nature; namely, that the reaſon why many doe rather fall back then make the true and reall advance toward God, why it is becauſe they reſt ſhort of that which they ought to preſſe after, and which the Spirit of God, where hee is the principle and light (and where hee is the authour of the diſcovery) doth carry forth the Saints unto: So that without any preamble to the words, by opening the coherence, or by analizing the text; I ſhall commend to ye this one obſervation,

That

That it is the great intereſt of Saints to be ſtill preſſing forward. I will joyn another thing with the point; That as it is their intereſt, ſo it is the *character* of the kindly working of the Spirit of God, and of the true appearance of Chriſt in men, when they are ſtill preſſing forward: The point is ſo clearly grounded upon the words, and ſo evidently the ſcope and drift of the place, that I may very well fall thus abruptly upon it. *But this one thing I doe, forgetting*, &c.

There are theſe things to be done in the handling of this point:

Firſt, We are to ſhew, what it is we are to preſſe towards.

Secondly, To ſhew, what we are to preſſe thorow, and leave behinde.

That which we are to preſſe toward is delivered to ye in the text, under this notion, *Of the mark*; that in generall is the notion; the things that we are to preſſe thorow and leave behinde, are the things of the *way*, all *lower* diſpenſations; and that which we are to preſſe to, is, *God himſelf*, who cloaths himſelf with all theſe diſpenſations; for God in Jeſus Chriſt, is as well the way as the end, *I am the way, the truth,*

and the life; He as well cloaths himſelf, and comes forth to the creature in diſpenſations that are not to laſt, as he doth abide in an immutable glory in himſelf; And he comes forth in theſe diſpenſations, in order to the carrying up of the creature into himſelf.

In a word then, this is the mark we are to aim at, the divine nature, to live in the divine nature; this the price of the high calling of God in Chriſt Jeſus; which we are called unto by divers ſteps and gradations.

Firſt, I ſhall deſcribe this mark to ye, as it is in this text, and then as in other places; it is called here, *The price of the high calling of God in Chriſt Jeſus*: Here's both the example of this; and here is likewiſe the firmneſſe of this; here is the example and patern of it, the high calling of God in Chriſt Jeſus; God hath in Chriſt Jeſus exemplified the way of life; and likewiſe he hath exemplified the glorious end to which he doth bring all his ſons and daughters; Jeſus Chriſt hath runne thorow all theſe ſteps and ſtages, whereby God brings men unto his glorious reſt, and is arived to that glorious point and period of life: and therefore it is called, The high calling of

of God in Chriſt Jeſus.

And as he is thus the example: So likewiſe he is the root of this; God hath in Jeſus Chriſt laid the foundation of all, the foundation of the happineſs of all the Saints, inaſmnch as God hath call'd him thorow a ſtate of fleſh, into that ſame perfect ſtate in ſpirit, into his own glory; he hath thereby laid a ſure foundation, for the like iſſue unto all the children: Thus ye have it deſcribed in this text, both by the example of it, and by the vertue and cauſe of it, the working of God in Chriſt Jeſus, and the calling of God in Chriſt Jeſus.

There is one thing more behinde, which indeed is an epethite; it is called, *The high calling of God in Chriſt Jeſus*: Every ſtate below this is but a low ſtate, although comparatively it may be high; for there are degrees among the creatures, degrees of created glory, *There's one glory of the Sunne, another of the Moon, and another of Stars*; There's naturall fleſh, and there is ſpirituall fleſh; there's the firſt man of earth, earthly; and there is the corrupt man: Now the firſt man is better then the corrupt man; but the ſecond man is the Lord from

heaven, hee is *above all.*

But in the next place, the mark we are to aim at, is deſcrib'd in other Scriptures, after this manner, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe ye might be partakers of the divine nature.*

The Apoſtle in this Epiſtle, and in the 2, 3, and 4. verſe of this Chapter doth both aſſigne the top and height of Saints preferment, and our great hope, and the way to it; the hope is this, to be partakers of divine nature; which holds forth theſe things to us;

Firſt, To be partaker of the divine nature, is to be partaker of God, in the truth of his own ſpirit, and not in the ſhadow and image of him only in the creature: we know there is difference between *Art* and *Nature*; Art can make the reſemblance of things; but art is not the true nature, and being of things; painted fire hath the reſemblance of fire, but hath not the nature of fire in it; it doth not warm: Painted grapes doe not quench the thirſt; painted food doth not nouriſh; God hath brought forth himſelf in an image, and this image

are

are the forms of this Creation; God brings forth himſelf in every thing as in an image; yea he brings forth not only his power, and ſome of his attributes, but he brings forth his righteouſneſſe in an image: in conformity to the Law; there we have the image of the righteouſneſſe of God, *The law is a ſhadow of good things to come.* But that which we reach after by the Spirit of God, in them, is to live, in the ſubſtance it ſelf, and not in the image; and therefore ſaith Chriſt, *The time cometh, that they that worſhip the Father ſhall worſhip him in ſpirit and truth*; ſhall not worſhip God in an image, as in the Temple, and as in that mountain once, which was a figure and image of God dwelling among men; but they ſhall worſhip him in ſpirit and truth; they ſhall be taken up into his own Spirit; they ſhall be taken up into fellowſhip with himſelf, with the good things themſelves: ſhall not ſee them repreſented only, but ſhall taſte and enjoy them; and ſo ſhall worſhip him in ſpirit and truth; in God they ſhall bleſſe God; in the enjoyments of him, they ſhall pronounce the goodneſſe of him, and ſpeak well of his name.

Secondly, Nature ſignifies a free principle; it ſignifieth a living principle, that

acts from it ſelf, that hath its power in it ſelf, and that is not beholding to another to act it. And this is that which the Saints contend unto, even that God would ſo bring forth himſelf in them, by himſelf, that they might not be under a ſchool-maſter, that they might not be under the rudiments of the world; that they might not be under an outward law and letter, to be conſtrained thereby; that they might not need the exhortations of men, but that the Lord would act forth himſelf in them, by himſelf, and of himſelf; even as nature acts forth it ſelf freely and ſpontaneouſly.

This is the *Mark* of Chriſtians, this is that they *aim at*, *life*, and *life acting it ſelf freely*; they cannot be content to live, and have their converſation in *ſhadows* of things; they would live in the ſubſtance of true Righteouſneſſe and joy; and they would have this ſame righteouſneſſe and joy bringing forth it ſelf in them, and to act and move it ſelf, as wine that hath ſpirits in it moves it ſelf.

Now in order to this there are ſeverall ſteps and diſpenſations, ſeverall removes which the Lord makes with the ſouls of men.

Firſt, He brings them *from darkneſſe to light*, thats

that's the firſt ſtep; this ſame darknes, is that ſtate wherein man walks originally, having only the uſe of this Creation by himſelf, and with himſelf; his own reaſon is that light that doth irradiate the Creation, and all that doth ſhine in it, and thorow it, is only the ſpirit of man; this is that darkneſſe in which we firſt walk: Man is become the god of this world, and fils out all theſe things to himſelf with his own ſpirit, which is called *the luſt of man*, 1 *John*. *All that is in the world its either the luſt of the fleſh, the luſt of the eye, or the pride of life.* Man cloaths himſelf with this creation, and fils it with a ſpirit or fancy of his own, and puts names upon it; he cals this by this name, and the other by the other name, cals all things equivolently by the name of happineſſe, and the name of God; for he reſolves his hope, joy and comfort into theſe things, as they are in themſelves, or as he apprehends them by his naturall ſpirit; and hence it is that as this life is dark in it ſelf, ſo ſooner or later is diſcovered to be a dark life, and man ſees himſelf to walk in darkneſſe, and in the ſhadow of death in this life; even naturall man (I ſay) oft-times comes to ſee it; when God takes away that ſame luſt, that airy, empty ſpirit of man, whereby he blows

blows up theſe bladders: As when God by a ſickneſſe, or the like, doth cruſh the ſpirit of man; when he humbles him by ſore affliction, he can then take no pleaſure in theſe things, which formerly he worſhipped, and he then ſees that he did but walk in darknes and in a vain ſhew, while he rejoyced in them.

But ſecondly, God carries on his people not only from darkneſſe to light, but from light to life. For as the body of *Adam*, when it was firſt made of the duſt of the earth, could not behold its own beauty, nor act its own inſtruments, till the breath of life was breathed into it: ſo when men have the knowledge of God, and of religion, till a breath of life be breathed into them, all is nothing; *If I have all knowledge* (ſaith the Apoſtle) *yet if I have not love*, that ſpirit of life from God, cheriſhing all things that is, love (the love of God, and that begets love in us again) that makes us to live and move, and that makes every principle in us efficacious and operative, and makes all thoſe excellencies of God which are diſcovered to us, and by us, to live to us, and us to live to them, and in them, I am nothing.

Thirdly, God carries on his people, not only

only from light to life, but *from life to life* alſo; for there are ſeverall ſorts of life, as the Apoſtle ſaith of fleſh, *There's one fleſh of birds, another of beaſts.*

So there are ſeverall kinds of life, there is *eternall life*, that is the higheſt life, and there is a *changeable*, and a *temporary life*: now this ſame change and advance, which God makes in ſouls, carrying them from life to life, its that which I have hinted before; when he doth carry us from worſhipping him, enjoying him, and acting towards him, in, and by the ſhadow, into the enjoying of him, & worſhipping and acting towards him, in, & by himſelf the ſubſtance; when he carrieth us from worſhipping of him by the hands of men, our own hands, to worſhip him by his own hand in us, which is his Spirit, to worſhip him in ſpirit and truth, *Act.* 17. we have this formal worſhip there deſcribed, at the 24. ver. *God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life and breath, and all things.* And verſ. 29. *Foraſmuch then as we are the off-ſpring of God, we ought not to think that the God-head is like unto gold, or ſilver, or ſtone,* &c.

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There is a two-fold worſhip that is below the true below, and that which is properly the evangelicall worſhip; there is a *naturall* and a *legall* worſhip; a naturall worſhip is that which the Heathens were train'd up in, and inſtructed under, and that was the knowledge of God by thoſe impreſſions, which he had made of himſelf upon the works of nature, upon naturall things, in, and by theſe they might *feel after God*; and thoſe that were upright Heathens, who were much reformed and ſublimated by diſcoveries of God in the creature; they were as much above the reſt of men, among whom they lived, as Saints in the Chriſtian world (as it is called) are above others that are meer oppreſſours.

Secondly, There is a legall worſhip, and that is the knowledge of God, and acting toward God according to thoſe ſtamps and impreſſions, which he hath made by inſtitution upon certain things; now all this, both the naturall and legall, it is but the worſhipping of God with *the hands of men*. And the Apoſtle in the Epiſtle to the *Galatians*, tels us, That it is a *ſerving thoſe that by nature are no Gods*; which ſeems to be a very harſh ſentence to be paſt upon the *Galatians*, and yet its true even of the *Jews* in their worſhip,

worſhip, as well as of the *Gentiles*, that they did ſervice unto thoſe that by nature were no Gods, and it may be made out thus. God coming forth in the angelicall nature (for ſo he did in the Law: *The Law was ordained by Angels*) and cloathing himſelf with certain Mediatory forms of diſpenſation; he was miſtaken by the moſt of men, and they thought God to be ſuch, as the *covering* wherewith he covered himſelf, and ſo they did ſervice unto the covering; they did ſervice unto the *Angelicall nature*, and unto angelical adminiſtrations, which by nature are no Gods; God did indeed ſtamp himſelf upon theſe things, and cloathed himſelf with theſe forms, and did lend his glory to them, upon deſigne; namely, for to make known himſelf thorow theſe vails. But the worſhip *terminating in the vail*, it was a worſhipping of thoſe that by nature were no Gods; but now the deſigne of God is to gather up his people into himſelf, who is *God by nature*, into himſelf, *as he is*; to ſhew himſelf to them, as he is; and ſo to lead out their apprehenſions of him, and their actings toward him; *In his light, we ſhall ſee light*; and in his ſpirit, and in the reall preſence of himſelf, who is the ſubſtance; we know the ſubſtance, and worſhip the ſubſtance;

ſtance; theſe are the true worſhippers, and this is that calling us from life to life, from that ſame exerciſe of life, which we have in the image (which God kindles in us by appearing to us in images) to the exerciſe of an higher life, by Gods appearing to us himſelf in his own likeneſſe, as he is: And thus we have ſhew'd, what the *mark* of a Chriſtian is, and what is that he preſſes towards, he preſſes towards this point, namely, toward God himſelf; to ſee him as he is in his own light, ſo to be led forth, to act towards him, and to act from him, towards others.

Now the reaſon of the point, why its the great intereſt of Saints thus to be ſtill preſſing forward may appear; Firſt, from the conſideration of the low ſtate, wherein we are, we are in a ſtate wherein we need to preſſe forward; I might ſhew this to ye in a three-fold gradation; 1. *Originally* we are in a ſtate of *darkneſſe*. 2. *Subordinately*, we are in a ſtate of *fleſh*. 3. When we are in the ſpirit, why yet we are in a ſtate of *imperfection*. Originally we are in a ſtate of darkneſſe, in nothing but darkneſſe and death; and therefore there is need of coming out of this ſtate: 2. When God firſt appears to us, we are in a *fleſhly* and *legall* ſtate,

ſtate, and we ſee but the *Image* of heavenly things; we know God by Images, and act towards him, as we ſee him appearing in an Image to us, that is, as created or inſtituted forms: As for inſtance, he that knows nothing but the righteouſneſſe of the Law, why he ſees God cloathing himſelf with civill honeſty and morality; with continency, as with a garment; cloathing himſelf with love, and ſo abandoning and chaſing away from his preſence all that ſame evil and ſin, all thoſe principles and actings which are contrary to the ſecond Table. But ſtill, I ſay, all the apprehenſions that we have of God in this ſtate, and all our actings towards him, are but fleſhly, and we look upon God, as a man; and indeed Jeſus Chriſt in fleſh, is our *example* in this ſtate; Chriſt Jeſus fulfilling all righteouſneſſe.

And, 3. When we come into the Spirit, we are ſtill in a ſtate of imperfection, though the imperfection there is not in the principle; but in the bringing forth of the principle, in the diſcovering and acting out of the principle: The principle of a ſpirituall man, and of one that is in the ſpirit, the principle, I ſay, is perfect, for Chriſt is perfect in every Saint, and *we are compleat in him.*

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The ſpirituall man is perfect, and doth not ſin; ſo it is ſaid, *He that is born of God*, or, *that thing that is born of God, ſins not.*

But, I ſay, there is but an imperfect diſcovery and bringing forth of this principle, the Spirit of God in us; and therfore it is, that we are ſtill in a capacity to be carried on further and further, and are waiting *to be changed from glory to glory*, 2 Cor. 3. ult.

Reaſ. 2. The example and patern of our heavenly Father, who is perfect; and therfore we ſhould ſtrive after perfection, *Be ye perfect, as your heavenly Father is perfect.* He is bringing forth himſelf ſtill, in clearer and purer diſcoveries, untill he ſhew himſelf to us, as he is; he is caſting off ſtill every veil and covering, untill he doth preſent his naked face to us; as we may ſee in Jeſus Chriſt; there was God manifeſted in the *fleſh*, this was a more immediate appearance of God, then was in the *Law*, as the Law was nearer then the appearance of God in the *Creature*, unto the Heathens: For under the Law, there God ſtamped himſelf, immediately, upon ſuch and ſuch things; and did anoint and ordain them, immediately, to repreſent himſelf: But now, in Chriſt, he

he comes nearer to man; he comes into mans nature: But yet ſtill, the Lord will come yet nearer, while he is but in that ſame perſon, and while we know him after the fleſh (as while we know him as the *Jews*, and know him as only in that perſon diſtinct from us, and as under an individuall notion onely, and ſo ſingled out from all the reſt, why we do know him but as after the fleſh) God is not ſatisfied; and therfore he will caſt off this mantle of the fleſh of Chriſt, and rend this veil alſo, that now we may ſee, that there is a way made for him to flow forth into *each of our perſons*; and there is a way made for each of us to enter into that ſame glory of God, and to ſtand in the ſame preſence, *in the holy of holies*: this hath been the deſign of God.

Why now all Gods actings, they are the rule and meaſure, and they are the ground of our actings; becauſe that God did reſt, therfore he commands man to reſt; *Six daies ſhalt thou labour, for in ſix daies the Lord made Heaven and Earth, and the ſeventh day he reſted:* So that becauſe the Lord reſted, the Creature reſts; and ſo likewiſe, becauſe the Lord will bring forth himſelf from light to light, clearer and clearer ſtill; why therfore the Creature is, by the ſame power of

God, carried forth for to ſeek a nearer approach to God ſtill; and indeed, as the lower Orbs are whirl'd about by the ſtrength and motion of the Superiour, even ſo is the Spirit of a Saint carried along in the very motion of the Spirit of God; that even as God doth travell to bring forth himſelf in the ſoul of man; ſo even by that travell, he makes the ſoul of man to be in pain, till it be brought forth in the light of God.

Reaſ. 3. If ſo be we doe not preſſe forward thus, why there are many ſad conſequences hang upon it: I ſhall give ye the ground of this reaſon out of the 25. of *Mathew*, verſ. 26. compared with the 24, and 25, verſe. *Take therfore the Talent from him, and give it unto him which hath ten Talents.* Compare this with the 24, and 25. *Then he which had received the one Talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed: And I was afraid, and went and hid thy Talent in the earth; lo, there thou haſt that is thine, &c.*

The ſum of that which I ſhall preſent to ye out of this Scripture, is, that where there is not this preſſing forward, and this progreſſe, why truly the Lord doth, and will

gather

gather up all that glory that he had lent forth unto that Creature, and take it from him. And this is that which the Lord is doing before our eies in theſe daies; when men do ſit down, either in the profeſſion of Religion, the *bare profeſſion* of it; or when they ſit down in a *legall converſation* in Religion, and in a fleſhly life of Religion; why, I ſay, the Lord he is ſpoiling of them, and taking from them that which they ſeemed to have.

He is ſtripping them, and leaving them naked, that they will be the very ſaddeſt ſpectacles in the world; and all this becauſe they *did not improve their Talent*; becauſe they reſted in that to which they had attained; they had a Talent of knowledge, and reſted in that, and did not ſeek to *add to their faith, virtue*; as Saint Peter ſaith, *What's all faith worth, if there be not virtue in it?* Neither good nor evil is any thing without virtue: What's a Serpent, without his *ſting*? And what's wine, if it have not *ſpirits*? And ſo, What is knowledge, if it have not virtue?

Or elſe they reſt in a legall way of Religion, in worſhipping God in the Image of things, in the Image of divine things; they reſted in that they knew God in the fleſh, in

the fleſh of an Ordinance, in diſtinction of daies, and meats, and the like; why now God is ſpoiling them of theſe things, theſe daies; and this is that ſame fleſh of the Whore, that muſt be burnt with fire, by the ſpirituall appearance of God in his Saints: *This Houſe muſt be left unto them deſolate*; ſo Chriſt ſaith to the Jewes, *They cryed, the Temple of the Lord, the Temple of the Lord; Your Houſe*, ſaith he, *is left unto you deſolate*; becauſe they did reſt in knowing God in the form and image, the Temple of ſtone, and not as making them his Temple, by his Spirit.

Now that I may not be too long, but conclude: There is but two things I ſhall preſent to ye; and the firſt is, to acquaint ye, that tis not in man to preſſe forward: And ſecondly, to ſhew ye, by what virtue, and by what power it is, that men do preſſe forward; and theſe ſhall be the uſes of the point: it hath been the conſtant courſe of Miniſters, and expectation of people, when they hear ſuch a point as this, that it is the intereſt of Saints to preſſe forward ſtill.

Then they look for uſes of exhortation, terrour and conviction, and uſes of exhortation, with means and motives to be miniſtred

niſtred to them, how they may preſſe forward, and to ſtir them up to preſſe forward.

And all this hath but built up the Creature in the thoughts of his own ſufficiency, and ſo hath made *empty the ſoul of the hungry:* When a ſoul is convinced by the word of God, that he muſt preſſe forward, and thirſts after it; and he ſhall be turned over to his own actings, to con ſuch and ſuch rules, this is oppoſite to the thing we are upon, the preſſing forward to a knowledge of God, beyond the Letter, that we may know him in the ſpirit; and to preſſe forward in theſe heavenly things, to live in the ſpirit and power of them: I ſay therfore, as Chriſt ſaid to his Diſciples, *Without me ye can do nothing*: Tis not in man to direct his own ſteps; the great principle of Chriſtianity is to look upon our ſelves, *as dead, paſſive Creatures, under a living, active God.* And indeed this is a great progreſſe it ſelf, to be brought off from our ſelves; this is that ſame *ſuffering in the fleſh*, which is neceſſary, before we can *ceaſe from ſin*, viz. we muſt ſuffer in our own abilities, and climbe out of the Creature: *O, miſerable man that I am, &c!* And I cannot deliver my ſelf, I ſee no power able to deliver me: Who ſhall?

Then ſprings that day-ſtar from on high, that viſits him; and then, *I thank God, through Jeſus Chriſt our Lord*: And this ye have in the Text, *That I may* (ſaith he, *know him, and the power of his reſurrection*: How ſhall I know that? Why, *By the fellowſhip of his ſufferings, being made conformable to his death*: Thou wilt never know the *power of Chriſts reſurrection*, till thou haſt firſt known the *fellowſhip of his ſufferings*; till thou art ſlain in thy ſelf, thou wilt never be raiſed in the power of God.

But then how ſhould I? What is the way to preſſe forward, and come to this height? Why truly the way is Gods way, and therfore we muſt only deſcribe to ye the way of the Lord, the way that the Lord takes with the ſoul, and by which he carrieth the ſoul to preſſe onward to himſelf: Why firſt, he makes the ſoul ſenſible of ſuch a thing, *That there is the price of the high calling*, and that this ſame is *attainable*; this he makes the ſoul ſenſible of, and that tis attainable by *the Lord himſelf*, and only by himſelf; & that it is *he* doth carry the ſoul from to ſtrength ſtrength; and all this God doth, by ſetting Jeſus Chriſt in the ey of the ſoul; and ſo I come to the great means, intimated

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in thoſe words, *For the price of the high calling of God in Jeſus Chriſt*: The ſame that ye have in the Epiſtle of *Peter*, the place before named, ſaith he, *According as his divine power hath given to us all things, through the knowledge of him*: Who this is, ſee above, *verſ.* 2. *Grace and peace be multiplied to ye, through the knowledge of God, and Jeſus Chriſt our Lord.* So it is through the knowledge of Jeſus Chriſt, that the ſoul is carried on thus, in preſſing towards the mark: the Lord ſets Chriſt in in the eye of the ſoul, and ſhews us his free actings in the Lord Jeſus; God ſhews us Jeſus Chriſt is his *deſcent*, he ſheweth us Chriſt under the Law, and then he ſhews us Jeſus Chriſt in his *aſcent*, and in the *way* of his aſcent, which was the *Croſſe*; and he ſhews us, that it was his own power and ſpirit that did manage and carry Chriſt along, through all theſe ſtages, and unto this glory; it was the eternall ſpirit, as Chriſt ſaith, *I have power to lay down my life, and I have power to take it up again; and this Commandment have I received of my Father*, Joh. 10. 18.

Thus God ſets Jeſus Chriſt in the eye of the ſoul (as it is ſaid, *Looking unto Jeſus the Author and finiſher of our faith*) and hereby kindles a ſpirit of faith in the ſoul: And this

is that that the Apoſtle *Peter* ſpeaks of, *Whereby are given to us exceeding great and precious promiſes, that by theſe ye might be partakers of the divine nature.*

By Gods ſhewing us his *coming in Chriſt*, he poſſeſſeth the ſoul of great and precious promiſes; he doth pledge unto the ſoul the faithfulneſſe of his own undertakings; he doth become ſurety to the ſoul; ſaith God, *Look upon Chriſt, ſee what I have done in him, I will do the ſame in, and for you; I will bring you to the ſame pitch and reſt: Thus, by the knowledge of Chriſt*, are given to us exceeding great and precious *promiſes.*

And what are theſe promiſes? not promiſes in the Letter, but in the Spirit; God makes good theſe diſcoveries, this appearance of his in Jeſus Chriſt, this is all the promiſe unto the ſoul, *For in him all the promiſes of God*, unto the ſoul, *are yea, and Amen.* And if ever you would receive the ſpirit, you muſt receive it by the hearing of faith.

Received ye the ſpirit by the working of the Law, or, *by the hearing of faith*; ſo *Paul* to the *Galatians:* That is, did ye by your own motions and actions get the ſpirit? No never: But ye received him by the hearing of faith;

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ye hear Jeſus Chriſt preached; ye ſee the goings of God in Chriſt; ye ſee the end that the Lord made with Chriſt; why truly this is that which gives us all things, by this doth the Lord kindle a ſpirit of faith in us, and by this keeps us unto, and carrieth us on forward in ſalvation.

So that to him that is rightly inſtructed indeed, all the Commands of God are promiſes; That's remarkable of our Saviour *This Commandment have I received from my Father; I have power to lay down my life, and to take it up:* It was a *priviledge*, it was a *gift*, and yet the Apoſtle cals it, a *Command*: What doth this hold forth to us? But that whenſoever we finde any thing running in the nature of a Command, tis indeed a power and priviledge which God makes over to Saints, when he ſaith, *You ſhall love God with all your heart, and with all your ſoul*: This is an undertaking of God, to bring us to love him ſo: And that we ſhall thus come to love him, and not the Creature: And when he ſaith, *Be ye perfect*; this is an *undertaking* of him, who is the ſubſtance, to make us perfect; and that he will not ſuffer us to ſquander away in theſe ſhadows; as *David* ſaith, *What is my expectation, but even thy ſelf, O Lord?*

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We are to wait upon God alone for all grace: And let us look upon Christ, and let us take notice, that we are not at our journies end, till we be where Christ is, at the Right hand of God; Let us remember, that it is not Light will serve us, without Life; and that it is not Life, without the highest Life; but we must be still carrying on from life to life, from strength to strength, from glory to glory; and this is by the Lord, and his Spirit, and not by flesh, or our actings.

Christ

Christ the Saints Glory, in the world to come.

2 Heb. 5.

For unto the Angels he hath not put into subjection the world to come, whereof we speak.

THE Author of this Epistle begins the Epistle with the *description* of Jesus Christ, the High Priest of our profession, by whom God hath spoken to us, and that because of the relation between the *things* spoken, and *him* by whom they are spoken; and indeed the relation is so near, that they do both of them fall into the *same subject*; for Jesus Christ is both the salvation it self; and he is the way of salvation, *I am the way, the truth,*

and the life: He is both the foot of the Ladder that reacheth down into the earth; and he is the Throne in Heaven, wherein the Saints are made to sit down.

Jesus Christ is described unto us in this Epistle, both by his *absolute*, and by his *comparative* glory: his absolute glory, in the first words, *Whom he hath appointed heir of all things, by whom also he made the world; who being the brightnesse of his glory, and the expresse character of his person, &c.* I shall not draw out the particulars of this absolute glory of Christ, that not being my purpose at this time; his comparative glory that follows, He is compared with the Angels, and preferred to them exceedingly, *Being made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they.* And all the rest of this first Chapter is spent in this comparison between the Son, and the Angels; in the second Chapter, the Apostle draws his inference and conclusion from thence, *Therfore ought we to give the more earnest heed to the things that have been spoken, lest at any time we should let them slip: For if the Word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began*

gan to be ſpoken by the Lord, and was afterwards confirmed by them that heard him, &c.

Now the words of the Text that I have read unto you, being immediately ſubjoined unto theſe verſes, they do confirm what was ſaid before, *For* (ſaith he) *unto the Angels he hath not put into ſubjection the world to come, whereof we ſpeak.*

Firſt, a little to open the Text before we come to raiſe any obſervation from it: there is in the Text a *Negation*, and there is an *Intimation*: the negation is *explicit*, and plain, unto the Angels he hath not put in ſubjection the world to come, whereof we ſpeak; The intimation is, that he hath put the world to come in ſubjection unto the Son; there are theſe things to be opened.

1. Why the Holy Ghoſt doth here make a compariſon betwixt Chriſt and the Angels.

2. What the compariſon here is, and what the meaning is, of the world to come, which is put into ſubjection unto the Son, and not to the Angels; and what is meant by the putting of it into ſubjection.

1. The reaſon of the compariſon betwixt Chriſt, and the Angels, and the neceſſitie of making ſuch a compariſon is, becauſe that *Sutable to the miniſtration, or the appearance of God, is the raiſing of the Creature:* The

Creature

Creature cannot rise higher then the ministration, or then the appearance which God makes to him: And therfore now, while God did ride forth upon the Angels, and while he did cloath himself with Angelical appearances, why there was a bar, or a caveat laid in against mens rising above such a state as was correspondent to these appearances: For, as the Apostle saies in the sequel of this Epistle, *Wherfore brethren* (saith he) *partakers of the heavenly calling, consider the High Priest of our profession, &c.* Making the High Priest whom we professe, to be that same adequate pitch, which we might hope to be raised unto: I say, the glory of our High Priest is all that we can hope to be raised unto: Therfore the Apostle sets the condition of our High Priest before us; and he sets his glory before us, as intimating this, that God doth call us all by our High Priest, into the fellowship of the same glory with our High Priest: So then, when God did come forth Angels, he only called us to a state and dignitie that was Angelical; he did not call us to the highest glory.

Now when this same speaking by Angels, and this speaking by the Son, are in themselves, and how they do differ, it would take

take up a large diſcourſe; I ſhall only give you a hint of the difference between them: God coming forth in the Angels, doth but come forth in a *created* glory.

And 2. He doth but give us the Image, as it were, or rather but the *ſhadow* of the good things that are are to come; as you know, that the whole legall diſpenſation which was ordained by Angels, was only a ſhadowy diſpenſation: We may ſee what the Angelical diſpenſation is, by thoſe ſame *figures* that was carved about the Temple, and by thoſe ſhadows about the *vail*: the vail was made with *ſhadowy Angels*, and that was all the *Iſraelites* had to look upon, to look upon the figures and ſhadows of heavenly glory; all their *meats* and *drinks* were theſe ſhadows to them; all their *holy daies* and their *feaſts* were theſe ſhadows: but now God appearing in his Son, is the preſenting us with the *reall* and *true* glories themſelves: He preſents us not with ſhadows, but with ſubſtance; not with forms, but with truth, cals us to fellowſhip with himſelf, in an *increated glory*: *Truly* (ſaith the Apoſtle *John* in his firſt Epiſtle) *our fellowſhip is with the Father, and with his Son Jeſus Chriſt*: The Angels they did rule and train up men only by the *elements* and forms of this world; but now

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the Son doth build up men by the partici-pation of the things of the world to come themſelves, communicates the things of the world to come to us: And ſo I am come to open the ſecond thing, what is meant here by *the world to come.*

There is a preſent world, and there is a world to come; and the preſent world it is the viſible world, and the world to come it is the inviſible; *While we look not upon the things that are ſeen, but on the things that are not ſeen; for the things that are ſeen are temporall, but the things that are not ſeen are eternall.* The world to come it is a *ſpirituall* world; and the preſent world is a *carnall* and fleſhly world; *The hour cometh, and now is* (ſaith our Saviour) *that the true Worſhippers ſhall worſhip the Father in Spirit and Truth.*

There is the true world, the world to come; it *is now* unto the *Saints*, and unto the ſpirituall men, but it is *to come* to *moſt* of men; it may be called the world to come, becauſe of the diſtance and abſence of it from moſt men; they look upon it as far off, as to come long hence. The Apoſtle doth intimate, that this is naturall unto man for to put off the evil day, and ſo the good

good day of the Lord too, for the ſame day is both the evil and the good; it is evil un to the fleſh, and to thoſe that live in th fleſh (for it is the diſcovery of them, and it is the deſtruction of thoſe appearances in which they live) but it is a good day to thoſe that are able to judge, to thoſe that are *gathered* up into it, it ſerves their intereſts; it is the day that they look for. And thus I have opened the ſecond thing, The world to come.

The third thing is, What is meant by *putting in ſubjection* the world to come: I conceive the meaning is, the giving of Chriſt the dominion over the world to come, the letting him into the poſſeſſion and enjoyment of the world to come; for the Apoſtle doth not ſpeak here of ſubjecting enemies only unto Chriſt (though it is true, that enemies are ſubjected, ſpirituall enemies, death is ſubjected, ſinne and hell are ſubjected; *I have the keyes of death, and of hell* (ſaith he) but he ſpeaks of the world to come, as a *poſſeſſion* that is delivered over to Jeſus Chriſt, as an inheritance; and that is clear by the words going before, God bearing them witneſſe both with ſigns and wonders, and with divers miracles, and with gifts of the holy Ghoſt. Mark ye

there, the gifts of the holy Ghost were part of this world to come; there were *Angelicall* excellencies bestowed upon men under the *Law*, but now the *gifts* of the holy Ghost, these are *part* of the *world to come*, which were reserved unto the dispensation of *Jesus Christ*; they were the things that the Father did put into his hands, and power; *All power is delivered to me* (saith he) *of the Father, and all that the Father hath is mine.* And so you see the meaning of the words in some measure; we may consider in them.

1. The prerogative absolutely, I say, the prerogative of Christ and his Kingdome *absolutely*, or we may consider it *comparatively*.

Absolutely, as it is in it self, in its own glory; or comparatively, as it doth exceed the Angelical Kingdome, or the Angelical dispensation; for saith the Text, *Unto the Angels he hath not put into subjection the world to come.*

1. Observe then this.

That the world to come is put into subjection unto Jesus Christ.

There was, and there is, a *present* world, a *visible* world; and this was put in subjection to *Adam*: God did make him to be the Lord of it; he gave him dominion over

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the fowls of the aïr, and the fiſhes of the Sea, and every creeping thing, as you may ſee his charter in the beginning of *Geneſis*: but now there is a world to come; there is a world whereof this world is but a dark ſhadow, and a mean repreſentation; there is a world whereunto this world doth but bare witneſſe, and is but the fore-runner of it; there is a world underneath this world that cloaths it ſelf with all the forms of this world, and hath a beauty, and an excellency, and a vertue anſwering unto all the varieties of beautie and excellencies, and vertues that are in this world; there is a world which doth uphold this world; mark it in the beginning of this Epiſtle, *Upholding all things by the word of his power.*

Every ſhadow why the truth of it doth conſiſt in its proportion to that which it repreſents, and it is maintained by retaining that proportion to the thing that it repreſents: As you know that a picture, the truth of it is in the reſemblance of ſuch a perſon; when it repreſents the perſon to the life, that proportion that it bears to the perſon doth uphold and maintain the picture, otherwiſe it were nothing but the *fancy* of the Painter: So it is here, all the things of this world are upheld, that is all

the truth that is in them, it doth consist in the proportion that they bear to the things of another world, in the proportion that they bear to *divine* things: So that if so be there were no divine things, all these things they were but meer delusions, they were but meer toies and vanities, if there were not divine things represented by these.

Now this world, this spirituall world it is a world to *come* (although I do make but one point, yet under that point I shall open every word, and so they may be as many points unto you, and I chose it for the easiest method) I say, this world it is the world to come, according as the Apostle saith, 1 Cor. 15. *Howbeit* (saith hee) *that was not first, that is spirituall, but that which is naturall, and afterwards that that is spirituall.*

God doth first send forth the shadow and representation of himself; and then afterward he doth reveal the truth, and the substance of himself; and the shadow it must serve its generation, it must serve unto the substance in a way of representation; first the shadow, and then the substance, this is the world to come; and therefore God doth bring forth the Saints themselves; he brings them forth first in the natural Image;

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he brings them forth in a ſutableneſſe and correſpondency to the preſent world, gives us bodies and faculties that are agreeable unto this creation,& that do look upon *this Creation*, as their proper *Object*; as the belly looks ſo upon meat, and the eye doth ſo look upon the beauty of this world, as its proper object; and every ſenſe hath its object in this Creation; but the other world, the world in the Spirit, that is to come; it is to come afterward, and it doth not come till we have firſt *experimented* the vanity of this preſent world; for this is the glorious deſign of God, that he will commend his own love, and our happineſſe; by ſuch a method as this is, we ſhall firſt have experience of vain forms, that ſo when we come to lie down in the imbraces of truth and ſubſtance it ſelf, we may have the better taſt and reliſh of it. It is the method of all Artiſts, why they will ſhew you a meaner piece at the firſt, and ſo they will lead you up by degrees, that when you are it may be taken with the admiration of the meaner, and think there is no better, then they take away thoſe, and bring better in the place, and ſo by aſcending gradually, you take in more of the skill of the Artificer, then if you had ſeen the maſter-piece at

the first. God doth it both in condescention to our narrownesse and weaknesse, who cannot see much at once, and should lose much if so be that God should pour forth all at once, it would be spilt half besides; therefore God shews himself by degrees, and ariseth step after step. first shewes us himselfe in the shadow, in the forme of this Creation, and therein wee see a beauty and an excellency, and then he withdrawes these, and shews us himself in spirituall appearances. Thus the spirituall world is the world to come.

Again, It is called the world to come, in respect of the remotenes of our apprehensions from it, & expectation of it; not so much in respect of the remotenesse of the thing; we are a great way off of it, but it is neare unto us, so it is the world to come; but our comfort is, that though it be a world to come, and although we see and enjoy but little of it, yet it is a world to come, and it will come, it shall certainly come, *Yet a little while* (saith he) *and he that shall come will come, and will not tarry*: It is not a world to be *with-held* from us, but to be *revealed* to us, *Whom in his due time he will shew, who is the only potentate*. God wil in his due time shew all the riches of his Spirit, will reveal Jesus Christ

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in his glory in due time; it is the world to come that is our comfort: This world to come it is Christ; it is put into subjection unto Christ: The meaning is, That Jesus Christ hath, yea he is eternall life; he is the Kingdome of God, hee is the truth and the substance of joy and content; hee hath all that truth in him, which is shadowed forth and represented by the formes of this Creation; all those joyes, all those pleasures, all that beauty, and excellency, and strength, he hath it all, hee is it all.

Yea (mark it) he hath all this put in subjection to him; There is (as one saith) something in Christ that is more beautifull than a Saviour: So I may say upon this occasion, there is something in Christ (or indeed Christ is, he himself is) better than the whole world to come; for the world to come is put in subjection unto him. Whether you (as some do) take this world to come for new Testament-Ordinances (but sure that is a low taking of it; for the Apostle speaks of the gifts of the holy Ghost) and therefore wee may be bold to say, That Jesus Christ he is better, and hee is above all the joy of the Spirit, and all the gifts of the holy Ghost, and all sanctifying

graces; he is above faith, and above love; he is above all our enjoyments, and above all our actings. All our apprehenſions of God, all our actings towards God, wherein we enjoy him, and worſhip him, they are in ſubjection to Chriſt; God hath put in ſubjection the world to come to him, and (as it follows) he hath put all things in ſubjection, yea *under his feet*, which is the loweſt ſtate of ſubjection, the abſoluteſt ſtate of ſubjection; the very feet of Chriſt ſtand upon the world to come; they ſtand upon all ſpirituall excellencies; and the reaſon is, Becauſe (as the Apoſtle ſaith) *He that builds the houſe hath more honour than the houſe*: He that doth poſſeſſe the glory and power of a Kingdom, he is greater than that which he doth poſſeſſe; every man is greater than that he poſſeſſeth; if a man poſſeſſes ſo many thouſands by the year, himſelf is better than all his poſſeſſion: So all the moſt ſpirituall things, as they be the poſſeſſion of Chriſt, they are under his feet, and hee is infinitely above them; hee can ſend forth when he pleaſeth infinite ſtore of them, can make many worlds at the ſpeaking of a word, therefore he is above the world; the world to come is put in ſubjection to him. And the laſt thing to be obſerved, is,

is, That God hath put this in ſubjection to him, *&c.*

There is a double title that Jeſus Chriſt hath to all things, he hath a title by *inheritance*, and he hath a title by *donation*, or by *reward* by renumeration: Now the reaſon why that Jeſus Chriſt hath this double title, it is, that ſo his glory might be reduplicated, might be doubled, that the joy of Chriſt, and the joy of Saints might be doubled. Jeſus Chriſt was the heir of all things from the beginning, and yet hee is *appointed* the heir of all things (as the Apoſtle ſaith) *Being made ſo much more excellent than the Angels, by how much he hath obtained a more excellent name than they.* The Lord not ſatisfied (as I may ſo ſay) that himſelfe ſhould have all things in his Son, that Jeſus Chriſt ſhould have all things by inheritance, as if this were not glory enough, and as if his joy could not be full herein, he ſends forth Jeſus Chriſt from himſelf, and puts him to earne it all: He doth (as it were) ſuffer Chriſt and his glory to be parted, that ſo they might have the ſweeter meeting again as the Apoſtle ſpeaks of one that went away in his Epiſtle to *Philemon*, and was returned again, it was for advantage.

Now

Now having thus opened the point, I ſhall give you the Reaſons of it: And the Reaſon is, Becauſe *that God doth come forth in Jeſus Chriſt in his divine appearance:* Therfore the world to come is put in ſubjection to him. God comes forth in his own proper divine appearance in Jeſus Chriſt; and therefore the world to come is put in ſubjection to him. This is one of the Reaſons in the context here; *But unto the Sonne, he ſaith, Thy Throne, O God, is for ever and ever. O God,* there lies the emphaſis.

While as God did come forth in created appearances, as he did in the Angels, he did not give them ſuch an ample dominion, and they had not the fulneſſe of the Spirit, they had not the world to come within them and under their feet; they had this world in them, they ruled and commanded, and governed all things in this world; but the world to come is Gods own Kingdom; and therefore Gods own Sonne in whom he himſelfe is in his owne proper divine appearance, he onely muſt inherit this.

Abraham gave gifts to the ſons of *Keturah*, but the inheritance he kept for *Iſaac*, that was his own ſonne by *Sarah*. In the 102. *Pſalm*, you ſhall ſee there, that all the glo-

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ry and dignity of Christ is resolved into this, into his God-head; When the Lord shall build up *Zion*, he shall appear in his glory; *&c.*

When ever the Lord doth come forth to bestow a durable state of peace and happines upon men, he will come and appear in his glory; for it is the shining forth of his countenance that laies the beams of our prosperity, and the foundation of all our happinesse; *He cals us to such an estate as that is wherein he appeareth to us.* When hee appeares to us in a glorious estate, he cals us up to glory, according to that in the Epistle of *John*, *When he shall appear, we shall be like him, for we shall see him as he is.* So now, I say, that God coming forth in his divine appearance in Jesus Christ, hee laies all things at his feet; for who should inherit all things but God? *I and the Father am one* (saith he) *And all things that the Father hath are mine.* Christ in the forme of a *servant*, had not where to lay his head; but Christ in the forme of *God* he is heir of all things, and the world to come is put in subjection under him.

Now for Application of what hath been spoken briefly, That which wee have been spea-

ſpeaking of Jeſus Chriſt, of his dignity, of his royalty, you Saints are to underſtand, as relating exceedingly to your joy; for what Jeſus Chriſt is, *he is it in you*, in Saints; and therefore if the world to come be put in ſubjection under the feet of Chriſt, the world to come is put in ſubjection under the feet of *Chriſt in you*. O the dignity and royalty of Saints! Not only this world, but the world to come is put in ſubjection unto them; *Godlineſſe hath the promiſe, not only of this life, but of that which is to come.* And what is this *godlineſſe?* why it is thorow the appearance of Jeſus Chriſt in you; Jeſus Chriſt is that ſame *God* likeneſſe in you; it is hee that is the brightneſſe of the Fathers glory, and the *expreſſe Image* of his Perſon; and *in him* alone *are all the Promiſes, Yea and Amen*; the world to come is put in ſubjection under him; And therefore Saints, why doe you care about the things of this world, why the world to come is yours, *&c?*

Why doe you hanker after theſe appearances? Why doe you mourne and languiſh after them? Why doe you ſet them up as the object of your deſires? why! the world to come is yours, and the Lord he will leade his people into the enjoyment of that which is their right, into the enjoyment of the world

world to come. Why are you troubled about any thing? why behold it is yours. Would you have power over ſin, it is yours? Would you have grace, it is yours; would you have love, would you have patience, would you have meekneſſe? why behold they are yours, ariſe and eat: Why do you complain, as God ſaid to *Moſes*, up and be doing; go forward, enter into your poſſeſſion and your inheritance, the world to come is under you, in as much as Jeſus Chriſt is in you. All the treaſures in heaven are yours; you are above all theſe, you are more excellent than the world to come. As Jeſus Chriſt is in a Saint, and a Saint in Jeſus Chriſt, thy perſon is more excellent than the world to come, that is, then any act of grace, of joy, of comfort, of holineſſe, it is more excellent then theſe, theſe are but ſtreams, theſe are but beams; but thou liveſt in the fountain, in the Sun that ſends forth all theſe ſtreams, theſe beames, and there they are in abundance, and there they are in ſweetneſſe, and there they are in ſtrength, even in that Jeſus that dwels in you, under whoſe feet is put in ſubjection the world to come. Why doe you glory in theſe things, yee Saints? Why doe you glory in graces? Why do you glory in your enlarge-

enlargements or enjoyments, or any act of comfort? Know you not that these are put in subjection under you, these are under your feet. Jesus Christ doth ride forth as he pleaseth, in and upon the graces of Saints, and he doth put life in them, or take life from them, as he pleaseth, they are *put in subjection* unto him; and therfore your glorying is not good, whilst you are glorying in these.

I speak not against Saints being thankful for these, but against Saints making these their glorying, and their crown, and against Saints depending upon these, that they can enjoy nothing, or can scarce live, except they see appearances of the world to come; why behold if Jesus Christ be in you, the world to come is in subjection unto you, you have that principle of life and spirit in you that can send forth appearances, as hee pleaseth; he can make your tongue as the pen of a ready Writer, can make your feet runne any race that he hath for you.

Much lesse is it commendable for Saints to glory in outward forms, to glory in the flesh of ordinances, when as the world to come is put in subjection to them: the world to come is put in subjection under your feet as you are in Christ.

But

But you will ſay, I finde little of this, why you ſhall finde doe but wait for it; it is to come, and it ſhall come, and it ſhall not tarry; The Lord will give unto you the enjoyment of your inheritance, *The eyes of your underſtanding ſhall be enlightned* (as the Apoſtle praies for the *Epheſians*) *that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.*

Jeſus Chriſt is all things within you, and he ſets his feet upon the world to come, and he dwels in your hearts by faith, and when he pleaſeth hee can make all the varieties of heavenly glory to ſpring forth and appeare in you; your caſe is the caſe of the Prophets ſervant, who did not ſee the mountains that were cover'd with chariots and horſes of fire, but when the Lord opened his eyes then hee ſaw them; they were there before, but hee ſaw them not: So it is with you: Therfore I may ſay to every Saint, as Jeſus Chriſt ſaid to the woman of *Samaria, If thou kneweſt the gift of God*, &c.

So may I ſay, If you did but know his large Charter that dwels in you; If you did but know what an heire hee is, you would be at the end of all your care, and all your deſire, thorow Chriſt in you the hope of glory.

THE TRUE SABBATH.

Isa. 58. the two last verses.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own waies, not finding thine own pleasure, nor speaking thine own words.

Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it.

MAns thoughts are not as *Gods* thoughts; he is not to be praised whom man praiseth, but he whom the Lord commendeth.

This Scripture is written for our learning, though it was spoken

unto the Jews, it was ſpoken to them as a *figure* of us, a *religious* people; ſo we ſeem to be: they had two things wherein they gloried much, their *Faſts* and their *Sabbaths*, as you may ſee in this Chapter, God comes and judgeth them as *ſinners*, who judged themſelves *Saints*: and though God hath the *ſtart* of them, and doth put in his *plea* thus, as you may ſee in the firſt verſe, *Cry aloud, ſpare not, lift up thy voice like a Trumpet, ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins*: Yet they are preſently ready with their *counterplea* againſt God, *Wherefore have we faſted, ſay they, and thou ſeeſt not: Wherefore have we afflicted our ſouls, and thou takeſt no knowledge?* God makes good his plea againſt them, and anſwers to their vain boaſtings, in the ſequell of the Chapter, *Behold ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedness*, &c.

Two things there are that God doth in this Chapter.

Firſt, He convinceth them of their *falſe*, and *mock faſts*, and *Sabbaths*.

And then ſecondly, deſcribes unto them the *true* Faſt, the *true* Sabbath, and this takes up the whole Chapter. I ſhall not ſpeak of the former, namely of their faſting; only this you will finde, that faſting is not a *formality*

mality; that faſting which is gracious with God, and accepted of him, it is not in formality. Faſting is good, yea it is a bleſſed thing to faſt *from* ſtrife, to faſt *from* ſinne; this is the true faſt to *deny our ſelves*: But tis very poſſible to gratifie a greater luſt by denying a leſſer, to ſacrifice unto a more idolatrous appetite, by denying the poor *ſenſitive* appetite.

But I come to the ſecond thing, *The Sabbath*: The holy Ghoſt doth here deſcribe to us the true Sabbath: 1. By the *nature* and *property* of it, wherin it conſiſts, and, 2. By the *fruit* and *benefit* reapt by it.

Firſt, The *Nature* and *property* of it in the 13. verſe, *If thou turn away thy foot*, &c. This is deſcribed to us both negatively and affirmatively.

1. *Negatively*, *If thou turn away thy foot*, &c. There is the firſt thing, *Turning away thy foot from the Sabbath*: And this is brancht forth into three particulars:

Firſt, From *finding thy own pleaſure*.

Secondly, *From doing thy own waies*.

And thirdly, *From ſpeaking thy own words*. The ſecond part of the deſcription is affirmative, *And thou call the Sabbath a delight*. There is the firſt thing. *The holy of the Lord*, that is, the ſecond. *Honourable, and ſhalt honour him*,

that is the third. This for the nature of the Sabbath, the fruit and the benefit follows in the 14. verse, *Then shalt thou delight thy self in the Lord*; that is one, *And I will cause thee to ride upon the high places of the earth*, there is the second. And the third is, *I will feed thee with the heritage of Jacob thy father.* There are many things might be observed to you out of these words; I shall chuse rather to hint them, then to insist upon any one of them.

First, take notice, That *there is a Sabbath*, *If thou turn away thy foot from the Sabbath.*

There is a Sabbath, and there is a holy day (I mean not that Sabbath which we are all trained up in, and have received by the letter) but there is a true spiritual Sabbath, a state, a condition of rest; there is a rest for the people of God; that which the *Jewish* Sabbath did but bear witnesse to that which the Land of *Canaan* was a tipe of: That which the Sabbath from the creation of the world, was but a rudiment or figure of; there is a true Sabbath, as the Apostle asserts, in *Heb.* 4.

There is a time of working, and there is a time of resting, *In six daies God made heaven and earth*, &c.

God did work six daies before he came to

to reſt; accordingly there are ſeverall diſpenſations and adminiſtrations under which we paſſe, untill we come unto this ſame Sabbath (the Sabbaths that we know are indeed rather working daies) wee have ſcarcely known the true and pure Sabbath. The firſt appearance of God unto men makes in ſome ſort a Sabbath; there is a ceſſation from our own works, that is, from the workes of the *fleſh*: For a man when firſt God comes to him, owns himſelf as unrighteous, and a ſinner, owns himſelf as unclean, and God comming to him makes him to ceaſe from thoſe works in which he was found; vain works, to ceaſe from rioting and drunkenneſſe, *&c.* This is a Sabbath, but this is not a pure Sabbath; indeed there is working in this Sabbath: Therefore God hath another Sabbath, reveals another Sabbath, and that is reſting from *our own works* of *righteouſneſſe*, after hee is come at length to own himſelf as a righteous perſon, as a changed man, (and that he ſees he is another man then he was; he was given to ſuch and ſuch ſins, but hee is now reclaimed; he was without God in the world, but he is now brought into the vineyard and is a working) There is a Sabbath to be revealed in this man, a Sabbath from

theſe works, from his own works, as he is a righteous man; for we muſt take that in the latitude of it; The Apoſtle ſaith, *He that hath entered into his reſt hath ceaſed from his works*; that is from all that may be called *his* works, whether *evil* works or *good works*, as they are his workes, hee ceaſeth from them, from all that is or may be called *his* works.

But you will ſay unto me, God when he comes, it is to make men workers, not to take men off from working; and therefore the Apoſtle ſaith, in the Epiſtle to the *Epheſians*, *We are his workmanſhip, created in Chriſt Jeſus unto good works, that we ſhould walk in them.*

To this I anſwer, That both theſe may well conſiſt, when the Lord comes he doth *diſtinguiſh*, but he doth not *deſtroy*; he doth diſtinguiſh in a double ſenſe; he diſtinguiſheth between works as they are *ours*, and as they be *his*. Secondly, He diſtinguiſheth between the *works* of a beleever, and the *Sabbath* of a beleever. The Lord comes and reveals a Sabbath in us, and that Sabbath is the *end* of the former working day, the works of the fleſh; but that Sabbath likewiſe is the *beginning* of works, and works follow the ſame Sabbath; and what works

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are they that follow, they are good works, which workes are alſo the workes of God.

And a beleever hath theſe diſtinguiſht in himſelf; he hath his *Sabbath*, and his *working* day, the Sabbath is *that wherein his perſon remains with God*; his works *are thoſe* in which he goes forth into *the world*; and herein is diſtinction too; *he* goes not forth into the world, but *his Father* goes out in him. A beleevers works may be thus differenced from anothers works, they are wrought *from reſt*, they are wrought *in reſt*, reſt is their *ſpring* and principle, and reſt is their *concluſion* and iſſue, and reſt is likewiſe their *concomitant*, and their way: As God wrought all his works in the *beginning*; it is ſaid, *In the beginning God created the Heaven and the Earth*: What is this *beginning* but his reſt, and alſo his end; Jeſus Chriſt his wiſdom, the wiſdome of God: And it is ſaid, *On the ſeventh day God ended all his work*; this end was Jeſus Chriſt too; he is called in *Revel.* 1. *Alpha* and *Omega*, the *beginning* and the *end*; And what was the companion of God in all his works, Jeſus Chriſt too; by the wiſdome of the Lord were the heavens ſtretched forth, and the foundations of the earth were laid, *Prov.* 8. So all the works of a

beleever are Gods works in us, and Gods work much more (if I may ſo ſay) then in the firſt Creation, hee works in us from reſt, in reſt, to reſt.

Only I deſire to caution one thing before I goe farther, that wee learn to diſtinguiſh between reſting and working; for though they are not ſeparated, yet they are really *diſtinguiſhed*; The reſt of a beleever is an higher ſtate then his working; when hee works he do as Jeſus Chriſt did, he *deſcends*, and when he goes into his reſt again, he *aſcends*; he comes down and paſſeth thorow mutabilities and change in his working, but all this while he is in reſt alſo, without any motion, upon his centre. But this ſhall ſuffice to have ſpoken of that, Ponder theſe things, as you goe, and examine your own hearts, whether you have known, or whether you have received this ſame reſt of God or no, this *Sabbath*. There is a Sabbath, a reſt wherin the beleever abides with God, and wherein he knows no motion or action, depends upon no work at all for his comfort, for his ſtrength, but he is upon his centre.

The ſecond thing is, That this *Reſt* or *Sabbath* is *Gods Sabbath* [*My holy day*] ſaith he,

he it is not the creatures Sabbath, he would never rest, if God did not give him rest; for *the wicked* (saith the Prophet) *is like the raging sea that cannot rest*, &c.

This is thy heart (*ô man!*) like a troubled sea: man hath no Sabbath; man cannot rest, because he is so short of perfection, in so much imperfection and weaknes, *short of the glory of God*. Can the stone rest in the air, neither can man rest that is not in his centre; it is God onely can rest, because God is at the terme of his motion; for God is [alwaies environed and encompassed with his own blessednesse and glory: God wants nothing, can have nothing added to him, and therfore he rests, and rests alwaies; and onely that man that is taken up into God can rest; it is *Gods holy day*, it is his rest: when the Lord makes a man *one Spirit* with himself, that man indeed is led into rest, and no other.

Man is alwaies *seeking*, because hee hath not found; *Man is born to trouble as the sparks fly upwards*: And why doe the sparks fly upwards? because their element is above; here they are not in their own proper place, even so it is with man: It is only God who is satisfied with his owne blessednesse and glory that can rest; and therfore that same

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peace that the Apoſtle praies for, to whom he writes, is called, *The peace of God*; it is no other peace that doth keep our hearts, but that which is (as it were) the ſecurity of the heart of God that which keeps his heart: But you will ſay to me, How is it ſaid, *That a good man is ſatisfied in himſelf?*

Anſw. This ſelf of a good man is the Lord, *I my ſelf with my minde* ſerve the Law of God, *&c.*

My holy day] It is a *day*: This ſame Sabbath is day, and all the week beſides is *night*; when the Lord appeares and leads us into his own fulneſſe, and ſhews us what heapes of wiſdom, and ſtrength, and mercy he hath in ſtore, when he ſhews us theſe, hereby he makes day for us; we ſee not theſe things whilſt left unto our ſelves; we grope after happineſſe (as it were) and ſeek after righteouſneſſe by our own workes; wee know nothing till the Lord diſcover it. And as 'tis a day, ſo it is a *holy day*; you know what a holy day is, why look what is done in a viſible way to the ſenſes of men on theſe ſolemnities and holy daies, that is done in the Spirit in the Saints, when the Lord reveals himſelf in his fulneſſe. The ſhops are ſhut up, the tools are laid by, the labour is at an end, the beſt robes are put on, the ſtreets

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are full of young men and maids, and God himſelfe leads us dances; this is Gods holy day, all this done ſpiritually that we ſee to be done viſibly upon theſe poor holy-daies of men, of mens making. But I may not ſtand upon theſe, theſe being the leſſer things.

Now the nature and property of this *Sabbath*, the things wherein it conſiſts and appears, it is deſcribed thus, *If thou turn away thy foot from*, &c.

When God doth bring us unto reſt, hee doth give a check unto the intended motions of the creature; nay, he doth turn us another way, as it were. When as *John* was receiving the *Revelation* from Chriſt, it is ſaid, *He turned and looked to ſee the voice that ſpake to him*, Revel. 1. Though *John* was led into the wilderneſſe, into the Iſland of *Pathmos*, yet *Johns* back was upon the Revelation of Jeſus Chriſt; we are turned quite away from the true Sabbath; therefore it is ſaid, *If thou turn away thy foot*, &c. I am perſwaded the experience of many Chriſtians can ſay this, when they have been projecting with themſelves, This I will doe, This courſe I will take, the Lord hath come and taken them clean off, and hath turned away their feet from that way which they inten..ed

intended to goe, *If thou turn away thy foot from my Sabbath*, &c.

Man thinks to do always as he hath done, ſometimes he thinks not of the Sabbath, he isgoing to doe as he was wont to doe. God hath been found it may be by him in ſuch and ſuch things, why behold he thinks ſo, to finde him ſtill, hee hath ſeen no other way but working, and hee hath wrought hard too for that little he hath had, and he is going on ſtill, but before *I was aware my ſoul made me like the chariots of Amminadib*, turned away my foot by revealing a more excellent way.

If thou turn away thy foot from my Sabbath, from finding thy own pleaſure on my holy-day. Here are three expreſſions, if they be no more then *expreſſions*.

Firſt, *Not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.* Sometime the holy Ghoſt doth expreſſe all theſe things by one thing, as in *Rom.* 10. 9. where he ſaith, *If thou ſhalt confeſſe with thy mouth, and beleeve in thy heart that God raiſed Jeſus from the dead*, &c. Confeſſing with the mouth is put there for all *manner* of confeſſion or profeſſion of Chriſt, all thoſe waies whereby we acknowledge God; and here the holy Ghoſt doth branch them forth into

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to particulars, to ſhew us, That the Lords Sabbath doth bring an *abſolute ceſſation* with it from all things of man; and it doth make a *univerſall change* in him, it makes *all things new*; as it is ſaid in the Revelation, *Behold I make all things new*, not only our *waies*, which may ſeem to be our *profitable* waies (as it were) our *works*, but our pleaſures, our comforts and delights; yea and not only ſo, but our *words*, and our expreſſions, and our *making out of theſe things* too: I doe not love to *criticize* upon the words, and to be too exact and punctuall in making diſtinctions, but only this I ſhall obſerve to you.

That where the Lord reveals the true Sabbath, there he takes off the creature, and turns him quite off of his own thoughts, his own waies, his own pleaſures, his own words. His comforts are not the ſame that they were, his converſation is not the ſame that it was, his language, his making out of the things of God are not the ſame as they were. There are the *creatures own waies* and pleaſures, and the creatures owne works that muſt be laid by. What are the creatures own waies and his own works? They are thoſe waies and thoſe pleaſures that are but of an *elevation* with *himſelf*, and the *created* principle. Such pleaſures and ſuch comforts as his *reaſon* can *comprehend*,

comprehend, and ſuch words, and ſuch actions as the *wiſdome* of *man* can conceive, and ſuch as may commend him to the rational, ſenſible principle, theſe are the words, theſe are the pleaſures, theſe are the workes of man, theſe are his own workes: Let them be raiſed never ſo high, yet if they be but commenſurate with the principle of the creature, if they be but adequate to our Reaſon, and to our principle, they are our own.

This is the great controverſie that is now amongſt us; this is the fire that the Lord hath ſent into our hearts and houſes; Chriſtians cannot endure to hear others ſpeak other words then their owne words; nor Chriſtians cannot believe any other comforts or pleaſures, then their own pleaſures, nor they cannot finde (nor when found will acknowledge) any way but their own way; there is no making out of God, but in ſuch and ſuch waies, ſay they: When the Lord hath fore-told that wee ſhall conſider the things that have not been told us, *The things that have not been told them ſhall they conſider*; When the Lord comes to viſit us wee ſhall have thoughts above the thoughts of the creature, *My thoughts are farre above your thoughts, and my waies are above your waies*, ſaith the

the Lord: When the Lord thinks in us after the manner of men, and according to the measure of men, his thoughts are low and mean, as I may so say; but when the Lord comes to let out himself freely to the creature, and take the creature into communion with his thoughts and delights, with his enjoyments, then we shall *know God as we are known*; that is, we shall enjoy him farre beyond that way wherein God hath condescended for our infirmities. For God comes and sits down to our salet, to our dinner of green herbs, but God will take us up to his *feast of fat things, fat things full of marrow, and wine upon the lees well refined*: We have been with God, or rather God hath been with us in infirmity, and we thinke we should be here alwaies, there is no other comfort but this: *Let us make three tabernacles*, as the Disciples said to Christ in the Mount, and yet they had more reason then we, it was an higher glory then ours; we think every presence of God is Heaven. God is content to live at a low rate, and keep house with the creature, and make a penny goe farre (as I may so say) but he can and will also take us up to live with himselfe, at a higher rate: These are *our own pleasures*, and *our own waies*. I would only commend this

this to you as a new way to hold forth God, and as a way fit for those that are entered into the Lords Sabbath to thinke of, and that is, Hold forth God in all *goodnesse, righteousnesse* and *truth*; this is the *Lords way*: but this is not the creatures way: Your way is to hold forth God only in duties and Ordinances, by praying in your closets, and in your families, and the like (which I discommend not) wherein you travell of the good of your family. But these alone are nothing: be filled with goodnesse and righteousnesse, and truth, and doe as the Lord here instructs them at the sixth verse, *Loose the bands of wickednesse, undoe every burthen, and let the oppressed go free* (Christ in you is oppressed) This is that would make your profession beautifull and glorious: This is that would shew your Religion to be in truth: This would demonstrate that you were not onely tickled in the head with notions, but were realized in the heart.

O let out your goodnesse to the poor creatures that are ready to perish: It is a sad thing to consider, that in such a Kingdome and City as this, poor creatures and families should perish for want of bread: Where are the bowels of your Father? Where

Where is the tender heartednes of God that ſent his Sonne to ſeek you, when you were loſt? Herein ſhew your ſelves to be the children of your heavenly Father; I could be glad if you would take notice of this, that (I confeſſe) hath lain much upon my ſpirit, and I cannot ſatisfie my ſelfe without bearing witneſſe againſt the hard heartedneſſe of men towards the ſuffering of their poor brethren.

To proceed, [*And ſhalt call the Sabbath a delight, Honourable, and ſhalt honour him*] *In the true Sabbath God is alone exalted.* Here is the difference between a working day and a Sabbath day; when a Chriſtian is at reſt, God is exalted [*And ſhalt honour him*] As thoſe fooliſh ſuperſtitious holy-daies have been to the honour of ſuch and ſuch a Saint, the true Sabbath is to the honour of God. God alone is honoured upon the true Sabbath. *Paul* cries out in *Rom.7. Who ſhall deliver me!* And preſently he ſaith, *I thank God thorow Jeſus Chriſt our Lord:* Every one that is led into this reſt, God onely is great in his eye; he ſaith not this or that adminiſtred eaſe or help to me, but God himſelf did it. I could not bring my heart to ſubmit to him, God himſelf did it; this is the true Sabbath, *God alone is exalted in that day*: ther-

fore if any thing be any thing with you, you are ſo far ſhort of the true Sabbath; if you cry up *Paul*, or *Apollos*, or *Cephas*, or if you make mention of your owne ſtrength; if you thinke you are any thing beſides what the Lord is in you, ſo farre forth you are not delivered into the true Sabbath; Hee that is come to this reſt, he ſaith, *Aſhur ſhall not ſave us, we will not ride upon horſes.*

He ſaith, the teaching of man is nothing; he ſaith, *That all fleſh is graſſe, and the glory thereof as the flower of the field, and the fleſh profits nothing.* This is the language of him that is come to this reſt, hee honours God.

This is the Sabbath: I ſhall now ſpeak one word of the later part of the Text, that is, the fruit and benefit of this reſt, *Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, &c.*

The time is to come yet that we have *delighted* our ſelves in the Lord; we have had little delight in our Religion, but much bondage: O the thoughts of going to praier, and the thoughts of doing duty hath been a death to us, a bondage to us! But [*if thou ſhalt delight thy ſelf in the Lord*] duty is nothing but a delight in the true Sabbath; indeed

indeed there are falſe affections, there is ſtrange fire, there is falſe joy, and herein it appears it fals ſhort; becauſe it is but a ſparkle, it flies not up to the heavens; but true joy in the twinkling of an eye paſſeth thorow unto the centre of its being, even unto God, *Thou ſhalt delight thy ſelf [in the LORD]* I doe not ſay but that ſuch a Saint is exerciſed in many good works, and is full of joy in thoſe works; but his joy paſſeth thorow thoſe workes to the appearance of God in them.

Next, *I will cauſe thee to ride upon the high places of the Earth.* Wee ſhall never be ſet up and promoted to any height of holines, untill we are levelled unto this Sabbath. The way to excell in holineſſe, to excell in all things that are excellent, is to be led into his reſt, Then ſhalt thou ride upon the high places of the Earth, *&c.*

I take this for a *metaphoricall* ſpeech, ſignifying that to us in a ſpirituall way, which the letter holds forth in a carnall way, *To ride upon the high places of the Earth*, is to be advanced to great preferment, to have victory over our enemies; this is to ride on the high places of the field: To ride is an expreſſion of preferment and promotion (therefore the ſervants riding on horſ-back

is ſpoken of as a grievance) And to ride upon the high places of the Earth, notes, you will never have a *commanding proſpect* of your inheritance, till you are entered into the true Sabbath, you will never be promoted into an high ſtate of godlineſſe, till you are entered into the true Sabbath, till the Lord lead you into reſt, till hee be all in all to you.

We are ready to think, this is the way to come to beggery; O my beloved, hear what the Apoſtle ſaith *Contrariwiſe, the weak and beggarly rudiments, whereunto you deſire again to be in bondage*: It is not the true Sabbath will bring you to beggary, but theſe weak and beggarly rudiments they keep you low.

The laſt thing is, *I will feed thee with the heritage of Jacob thy father*: Who is this ſame *Jacob* our father? Is it not that ſame Rock out of which we were hewen, that pit out of which we were digged? Is it not that *Jeruſalem* from above that is the mother of us all? Is it not Jeſus Chriſt the wiſdome, the Word, the Sonne of God, whoſe body and whoſe fulneſſe we are? God will feed us with the heritage of *Jacob* our father: What is his heritage? What is the heritage of *Ieruſalem* that is above? Is it not God *himſelf, pure Spirit*; *Ieruſalem that is above is*

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free, that is the mother of us all; Why doe you lay out your money upon that which is not bread, and for that which comes not down from Heaven; for this is the true bread that came down from Heaven, not that which grows out of mans heart, by mans manuring and husbandry, not that we create by our duties and performances, or which God creates mediately by these; there is of the true bread in it, I deny not, but it is not the *flower* and *kidney* of the wheat, which God hath said he will feed us with: This same heritage of *Iacob* our father is the *pure* manifestation of God, the pure word of God without mixture, such words as are unlawfull for man to utter, such words as poor man cannot hear without offence, which *Paul* heard when he was taken up into the third Heaven; This is the life of God, that which God feeds and lives upon, and it is his own self, his own blessed self; and when God hath led us into the true Sabbath then we shall be fed with this same, with the heritage of *Iacob* our Father.

Now you will say to me, This is well, but all this while, what this Sabbath is, and how we should enter into this Sabbath, we cannot tell; we have heard a discourse of the true Sabbath, and this Sabbath is God,

he is his own rest, and our rest; but you will say, we have not been told how we shall enter into this same Sabbath.

Why truly no man can tell or teach you, the gates of this City shall be opened, and lie open night and day, and never be shut. But this gate is opened to few in comparison as yet, and tis the Lord himself must lead you into it; who shall lead us into the strong City, *Is it not thou, ô God, that hast not gone forth with our Armies?* Is it not God that hath *poured forth* such *vanity upon our works*, and our duties, and our ordinances? Is it not he that must bring us to this rest? This rest must be revealed in you, to say, How shall we work out a rest to our selves is a contradiction? Or how shall we buy or purchase our rest? it must be revealed within you: and behold it is at the door, and if God but opened your eyes, you would see it present. God himself is in you, poor Saints, and is in all your workings; he is in your fastings, and in your bondage to ordinances; he is in a disguise, and in a mean habit there, and he will not leave you there (what would become of you if he should leave you in this bondage) It is through him in you that you finde emptinesse and barrennesse in all these: he hath led you out of *Ægypt* into the *wil-*

derneſſe;

derneſſe; wait a while and he will *ſpeak comfortably* to you.

And you that are full, and rich, and want nothing, wait but a while, and the Lord will teach you that you have not known, and will ſhew you what you have not conſidered; He will ſhew you that theſe things in which you boaſt, are but his weakneſſes, his condeſcention, though you call them his glory; The Lord will bring a night upon this glory, and that night ſhall be the fore-runner of this holy day that is here ſpoken of.

FINIS.